

# The Womens Missionary Magazine

of the United Presbyterian Church

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## HOME MISSION STUDY

### Text: "At Work in the Homeland"

By Rev. Ralph W. McGranahan, D.D.

#### CHAPTER IV. "OUR SOUTHERN HIGHLANDERS"

By Mrs. Haidee Ewing Rankin, Baldwin City, Kansas

**T**WO of our leading Magazines and several newspapers recently published articles thus introduced, "The 'Moonlight Lady' of 'bloody Rowan'—God bless her"! The "Moonlight Lady" is Mrs. Cora Wilson Stewart who, born and bred in Rowan County, Kentucky, called "bloody" because of old feuds had a vision and clung to it "with the tenacity of a pioneer. . . . And that is what she is—a pioneer of education among the descendants of the pioneers who broke the trail in the mountains of Kentucky, Tennessee, Virginia, Georgia, Alabama and the Carolinas. Over the hills and far away she carried the lamp of learning. She set it on the ridge and in the hollows—'way back from the roads, where the razorbacks dug for acorns, and necessity was the only law'." At sixteen she became the instructor of her brothers and sisters, taught in her county, recognized the hardships that confronted every child who attended school, became the superintendent of schools in Rowan County. She caught the need of the

parents of the children, and with the co-operation of the teachers under her jurisdiction the county was canvassed to secure adults for "moonlight schools", schools to be held as the name indicates on moonlight nights when roads could be traveled. Folks who could already read and write were invited for they might help the others. It was hoped 300 might enroll for a short session of classes in reading and writing. More than 1,200 came the first night the class was opened, "practically the complete roll of the illiterate of Rowan County"! "The enthusiasm continued. The pupils worked hard, as, of course, did the teachers. Children helped their fathers and mothers; family antagonisms of long standing faded away as neighbors shared the same bench and read from the same book". A wonderful example of a by-product of education.

The following year the enrollment was more than 1600 and "still the wonder grew" and the third year classes were organized in Tennessee,

Alabama, South Carolina and other states. Governors and legislative bodies became interested and money began to be granted for moonlight schools. Through the interest of Julius Rosenwald \$200,000 was appropriated for this project about one year ago. "This lamp, lit in the darkness of Rowan County spread its beams so that the attention of the nation became focused on its light". President Hoover entrusted to Secretary Wilbur the task of appointing a commission to take up the drive against illiteracy, and the "Moonlight Lady" is now director of the national illiteracy commission. She and her aids are now planning "a drive which has for its objective the searching out of every illiterate man or woman remaining in these United States. To these people there must be given at least a chance to learn". It is among these Highlanders that our church has been privileged to "lend a hand" not only in the line of education but in *Christian* education.

#### HIGHLANDERS CLASSIFIED

Our text tells us that the Highlanders were a very influential group in colonial times and started the nation on its wonderful upward climb. And that when the rest of the nation were going westward these people side-stepped into the Southern Appalachians and "there they remained isolated, developing a civilization of their own, or rather remaining static while the rest of the world moved on. They were simply left behind. They did not degenerate but neither did they advance". In "The Southern Mountaineers" we find them designated by such terms as "our belated brethren", "our contemporary ancestors", "a submerged class. . . sub-

merged in sylvan solitudes and seclusion, and sometimes buried in backwoodsman idleness and illiteracy". The *New York Times* has said "there were 3,000,000 lost to the modern world wearing the patterns of the sixteenth century who need to be reclaimed".

Our text quotes from Dr. Wilson's, "The Southern Mountaineers", which tells of the three classes into which these people are divided.

*First.* There are the large numbers who have occupied fertile valleys and have established centers of trade and commerce and have developed such cities as Chattanooga, Knoxville, Asheville and Stanton. "They send out missionaries to the ends of the earth, and have as rich and pure a life as have any urban or country people of our southland. They outnumber the other two classes combined".

*Second.* This class reflects its mountain environment. "While their isolated and hard life, remote from centers of culture, has contracted their wants and the supply of these wants and has forced them to do without a multitude of 'necessities' and conveniences and luxuries that seem indispensable to many other people of the twentieth century, they have kept that which is really worthwhile, namely, their virility and force of character". He raises what he eats and supplements only coffee and sugar from "the store". "He does his own horseshoeing, carpentering, shoemaking, and sometimes he weaves homespun. . . . His honesty coexists with a native shrewdness that is sometimes a revelation to the unscrupulous visitor that would take advantage of him in trade. He is usual-



ly amply able to take care of himself, indeed no American has a livelier native intelligence".

*Third.* This class "consists of the drift, the flotsam and jetsam that are cast up here and there among the mountains. They are shiftless, ambitionless degenerates, such as are found wherever men are found. They are the comparatively few, who are very incorrectly supposed by many readers of magazine articles to be typical of the entire body of southern mountaineers".

Miss Elsie Weil writes in the *New York Times* of some communities in the Blue Ridge Hills. Within 100 miles of our national capital live groups of people who are far behind our present day civilization. They are called "hollow" people rather than mountaineers, because they dwell in unfrequented pockets of the Blue Ridge Mountains. It is among such people that President Hoover has established on the banks of the Rapidan a model school that his neighbors might have the advantage of an education. Not more than ten miles away, however, live people who have never heard of President Hoover. For a year the Washington child research center has been making a comparative study of some of these "hollows". It is estimated that in the mountains of Virginia and West Virginia the "Rip Van Winkle groups" number at least 5,000. No such close survey has ever been made and the findings are to be published later. "If the 'hollow' people of the Blue Ridge should be dispossessed from their rude cabins and tiny corn patches with the conversion of their mountains into the Shenandoah National Park (as contemplated), they

would be pathetically unfit to meet competition and the struggle for existence in the outside world".

Our Highlanders are in the main of Scotch Irish stock but many Huguenot names indicate descent from the French who came in search of religious freedom. English and German names and customs indicate relationship with those peoples. These mountaineers are a distinctively American people. Their fathers stopped in these fastnesses of the southland and probably thought some day to travel further but never stirred, believing "There's a whole day tomorrow that a'int teched yet". Undisturbed by immigration these mountaineers are "the only portion of our population that retains pure and undefiled the Americanism of Colonial times".

Our missions deal directly with the second class, "the hardy, sturdy stock, endowed with qualities of the highest promise, but hitherto denied a chance to prepare for a part in the great world's work. . . . Through our missions large numbers are being saved from utter worthlessness to the highest service in the world".

### HANDICAPS AND CHARACTERISTICS

Dr. McGranahan summarizes the elements that have entered into the handicap of the "back mountain" people as follows:

1. Isolation. Dr. Mandel Sherman, director of the Washington research center pays this tribute to isolation in speaking of one surveyed community: "They were once highly civilized, but they have become gradually decivilized by environmental conditions. Defining intelligence in terms of the civilization we know, the group most

remote from contact with civilization has the lowest level of intelligence. . . Conflicts stimulate mental effort, ambition and the capacity to form abstract ideas". Lack of neighbors means stagnation.

2. Lack of communication with the outside world. "It was this fact that made their isolation the tragedy it was. The lack of passable roads kept the outside world from breaking through, and kept them from getting out. The river beds constituted their main highways oftentimes. Railroads, the telegraph and telephone came, but not for them".

The research center spoken of before, revealed the fact that the difference in cultural levels between different communities "bears a direct relation to the difference in ease of contact with the general stream of civilization".

3. Destitution: Living in small cabins with leaking roofs, dirt floors, unplastered walls, few beds and chairs, cultivating tiny patches of corn on the mountain side, having for the main diet corn mush, potatoes and cabbage, without education and without "songs in the heart"—these conditions are not conducive to progress and development.

Two outstanding characteristics of our Highlanders are their religious temperament and their patriotism.

They believe in God and the Bible and the Church and will go miles and miles to attend church services that may be hours and hours long. "Nothing so much interests them as a long debate on some Biblical question, and it is said that there is no book read so much among them as the Bible". (There must be much Scotch in them!) They have church organiza-

tions and preachers plenty but who through their own ignorance and bigotry are "helping to bring the people into a deeper state of ignorance and prejudice". "Yet there are today many noble and intelligent men and women laboring among these people, struggling to stem the current of ignorance and prejudice". In early days these people were of the Presbyterian faith but later the church suffered the handicaps of the people and stagnated. In later years they became adherents of the Methodist and Baptist churches .

"The love of liberty, characteristic of highlanders in all countries marks the people of our Southern mountains, and distinguishes them as a particularly patriotic section of our land". Tennessee is known as the "Volunteer State". It is said that five of the six leaders in the army that won the battle of King's Mountain were Presbyterian elders. Thomas Jefferson said, "That victory was the glorious annunciation of that turn in the tide of success which terminated the Revolutionary War with the seal of independence. In the War of 1812, the Kentucky and Tennessee riflemen won the Battle of New Orleans. During the Civil War the Mountaineers were strongly on the side of the Union. The highlanders rendered distinguished service during the Spanish-American and World Wars. The name of Alvin York is indelibly written on the pages of the history of the World War as having performed according to Marshall Foch, "the greatest thing accomplished by any private soldier in all the armies of Europe". On his return to America he further distinguished himself



by refusing fabulous offers for exploitations and accepted a gift of a popular subscription with which he purchased a farm and established the "York Foundation" for the education of Mountain children. He is giving his life to the work of this school "which has as its sole purpose to give a thoroughly Christian education to mountain youth".

### OUR INTEREST AND POLICY

When our Highlanders were rediscovered and their pitiable condition made known "the hearts of all Americans were stirred, but none were more moved with sympathy than those who had Scotch Irish blood in their veins. Hence although the first appeal to our church was the need of fellow-human beings, yet the fact that they were pure blood brothers and blood sisters quickened our interest and moved us to action". Our church, with the same altruistic spirit which prompted our work among the Negroes, began to minister to the "physical need, intellectual poverty and spiritual destitution" of these people. The people were found to be very religious and given to the forms which were familiar and very prejudiced against any others, but they were eager to become educated, so educational missions has been the policy of work pursued. The church has been supplementing the effort of the state which has been unable to provide the education needed. "The leaven of an intelligent study of the Word of God, and a consistent Christian life has been transforming the whole mountain region. . . . A new generation has been created through the Mission schools which, with the co-operation of the states, will in the

course of another generation render entirely obsolete the story of back mountain needs and distress". (Text)

### STORY OF OUR SCHOOLS

Our work was first begun in 1907 in Greene County, Tennessee. "It started among the foot-hills and soon reached into the coves and pockets far up the heights of the Great Smokies". About the same time our work at Stanton was begun and just a few years later a mission was opened in the Ozarks.

Dr. McGranahan tells us, "The work has been varied and extensive, but vital, fundamental and intensive. It is missionary, educational, agricultural and all-round wholesome religious and community service". And Dr. Hutchison says our Mountaineer work is "an all-around uplift enterprise".

"Stanton" is a familiar word in almost all of our households and it is freighted with interest. In 1907 our Board of Home Missions took up the work which had already been undertaken by Miss Lillian Russell. Since that time great changes have been wrought. It ranks as a standard high school and its graduates may enter as freshmen in recognized colleges. The plant consists of an eight room school building, dormitories for girls and boys, a principal's home, a gymnasium, a farm house with barn and a farm of 250 acres. The farm affords excellent training to students interested in agriculture and by the work supplied by the farm many boys have been enabled to attend the school. A large number of girls have been aided in their attendance, working their way by doing tasks about the dormitories. The cost of these

buildings has been \$57,000 but their valuation today is more than \$100,000. There is a well organized, well housed church, served by Dr. R. A. McConagha, who is both principal and pastor. In competitive contests with other schools Stanton ranks high. Our text tells of the influence of this school upon its students, whose roll includes over one hundred graduates. "By far the greater percentage of these young people have yielded to the influence of the atmosphere which has surrounded the academy, and have continued their education in schools of more advanced study. Several of them are graduates of Muskingum College, one of Monmouth College, and many others of colleges nearer home. Scores of them are now filling places of influence and honor. They are preaching the Gospel, teaching the youth of the new

generation, practicing at the bar, nursing the sick; they are farmers, mechanics, bankers, home-makers; they are engineers for construction companies, book-keepers, expert accountants, clerks in circuit courts of the state; they are merchants, chemists, and air pilots. Thus 'Wisdom is justified of her children'."

Misses Davidson and Smith began a work in Greene County, Tennessee, and "carried on" for two years until our Board of Home Missions took over the work at Camp Creek. This work which began with a "slab chapel" now uses a plant which cost \$72,000 and is worth today twice that amount. It includes a combination church and school building, dormitories, and a light and water system. The story of Cedar Creek is much the same. Their plant consists of a new church building, dormitories, minis-



CEDAR CREEK HIGH SCHOOL GREENE COUNTY, TENNESSEE



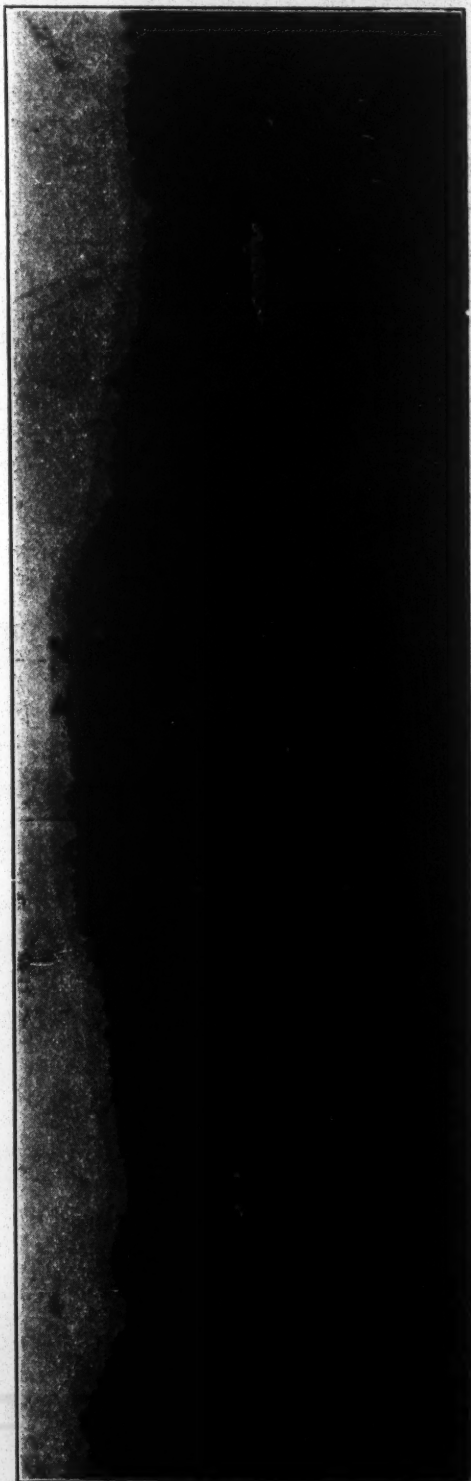
ter's home, teachers' home and other buildings. In the other Greene County stations, including church buildings, school buildings, and teachers' homes, \$20,000 has been expended and the investment has increased in value 100 per cent. These Missions are familiar names to many, Houston Valley, Horse Creek, Shelton, Upper Paint Creek and Mt. Zion. Mt. Zion is no longer under our care for the state has made provision for education in that district. Camp Creek and Cedar Creek are of High School rank, while the others are of grammar school or elementary grade. These schools have gained such a reputation that other schools in the county set them as a goal to be attained. Special emphasis is laid on the educational and industrial training given in our schools but the highest aim is the development of the spiritual. "To this end the Bible has a fundamental and prominent place in the curriculum of all the schools".

#### FRENCHBURG AND EZEL

Now we are on quite familiar ground if we have read *The Womens Missionary Magazine*. The encouragements and progress and needs of these schools are kept constantly before the women of our church because it is their "responsibility".

Let us read again the concise and interesting statement our text presents: "In response to the appeal of public-spirited citizens of the village of Frenchburg and upon the advice of Dr. Guerrant, a well-known minister of the Southern Presbyterian Church, the Women's General Missionary Society established a combined educational and religious work at Frenchburg, in October 1909. The response

was so cordial that an immediate extension of the school was necessary. The present school was erected in 1910. A hospital with ten bed capacity was erected in 1915, a dormitory in 1917, a teachers' home in 1921, and a dairy barn and other farm buildings in 1924. A general superintendent,



A PART OF THE CAMPUS, FRENCHBURG SCHOOL

who is also the pastor of the church, a principal, a matron, a physician, a farm manager, seven teachers, an assistant matron and a janitor, constitute the present force of workers. The estimated value of the plant at the present time is over \$150,000 in addition to the beautiful brick church that does not stand on the campus, but in close proximity".

The work at Ezel was undertaken by the Women's Board in 1924 and supplies "the only educational and religious opportunities available". The congregation reports a membership of 119, a net increase of eleven. The different organizations of the church are under the direction of members of the faculty and it is through their personal work that 23 students in the schools made their confession of Christ last year. A Parent-Teacher Association testifies to community interest. The P.-T. A. has fostered the movement to purchase a site of ten acres for a Hospital and Health Center and there is a movement toward a gymnasium and auditorium. As "basketry" characterizes Frenchburg so does weaving belong especially to Ezel.

Our contributions consist not only in educational and spiritual advantages but our hospital fills a great need as it is the only one within a range of 35 miles, and our superintendent, Dr. Esther Mitchell, is the only licensed practicing physician in Menifee County.

What of the future? "Here is a truly great people, possessed of good blood, fine hereditary traits and instincts, rugged physical equipment, strong innate moral convictions, constitutionally religious, but geographically isolated, intellectually imprisoned, morally handicapped, and weakened by spiritual famine. What will it mean to the life of our country and to the life of the world when this virile people, this mingled breed of Scotch-Irish, English, Huguenot and German, shall have had the scales lifted from their eyes and the shackles stricken from their limbs, and with unimpaired vision and with joyous freedom of hand and brain and heart shall devote their splendid energies to the welfare of native land and to the progress of the Kingdom of God on earth?" (Dr. W. E. McCullough).

## PROGRAM SUGGESTIONS

Devotional Service.

Songs—"To the Hills", Bible Songs Hymnal No. 138.

"I Love to Tell the Story", Bible Songs Hymnal No. 207.

Bible Message—"Who is my Neighbor"?, Luke 10:25-37.

Posters (a) A real Frenchburg Basket with announcement attached to handle, or a piece of weaving from Ezel or picture of weaving.

b) Map of stations, indicated by pictures of schools properly located.

(c) Handicraft is being encouraged so why not have a large quilt block of pretty design? White spaces might

be converted into an autograph part with the names of our workers written on them.

Invitations (a) A "piece" for a quilt block with question written on it to be answered at Roll Call or to be used as topic of conversation during the social hour or as basis of program.

(b) Latest news from Horse Creek, Cow Creek, Camp Creek, Lost Creek etc., as found on page 109 of text.

Favors during Social Hour (with or without refreshments) Pictures of workers pasted on small cards, page 93 of text.



# A Fruitful Field

## The Story of a Great Work in the Highlands of Kentucky

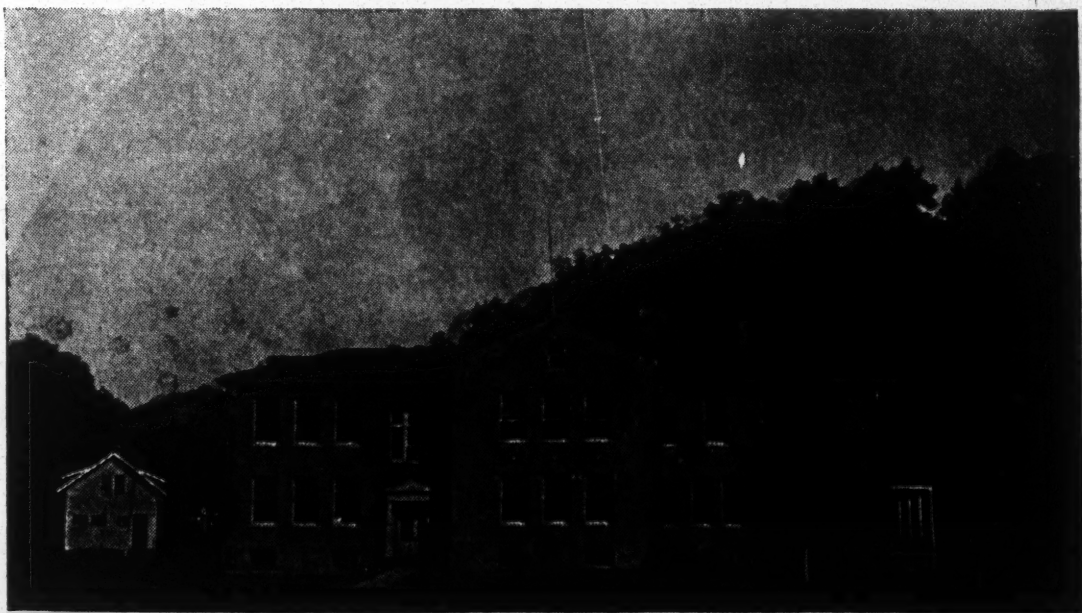
By Rev. Albert S. Work, Superintendent, Frenchburg, Kentucky.

**F**OR twenty years the name "Frenchburg" has meant much to the members of missionary societies throughout the church. It, together with its younger sister, Ezel, has been the object of much giving, earnest interest and service, and constant petition before the Throne, by faithful Christian women. All this has not been in vain, and Frenchburg School today stands as one of the best equipped and most active mission organizations in the mountains of Kentucky.

### THE BARRIER OF HILLS

It is already difficult to picture vividly for the newcomer and visitor the conditions that existed when the Women's Board sent its first representatives here to discuss the matter of a school in Menifee County. This county, of which Frenchburg is the

county seat, lies on the extreme western border of the Cumberland Highlands of Kentucky. In topography the county is more rugged and rocky than much of the land in the interior of the mountain region. The people were also in former days almost as much cut off from the world as though they lived in the very heart of the wilderness. In the winter a long walk, horseback or wagon journey was necessary to reach the railway to take the little combination train that plied from Mt. Sterling daily. Now, however, a drive of less than an hour over the new crushed stone, serviced highway brings one into the rolling blue grass country, with the hills left behind. This alone is the opening of a new day for the people of eastern Kentucky; taken with the other factors now operating, we may look for rapid changes in attitude and



**FRENCHBURG SCHOOL**  
The only High School in Menifee County, Ky.

manner of life within the next ten years.

In spite of this new accessibility, Menifee still remains a mountain county, inhabited by mountain people, over ninety per cent of whom are native born, and even of native born parents. They have been denied the privileges of modern educational, social and religious opportunities. The soil still remains the same; rocky and rather poor for the most part, yet it must sustain the life of those who inhabit this hill country. Underground resources of coal, gas and oil are too scant to contribute much to the wealth of the county, and the timber has been pretty generally harvested, with no provision made for a new stand in this generation. There are no industries, and no facilities or resources which would attract manufacturing.

### THE ONLY HIGH SCHOOL

The poorest county in Kentucky in per capita wealth, Menifee has been unable to provide a high school for the education of her boys and girls through taxation. Country schools (all single rooms, except one) dot the county and are being steadily improved, but no provision for education beyond the eighth grade is offered except the High School of the Women's Board. The graduates of Frenchburg High School now number eighty-four. These have gone out into their home communities as farmers, store-keepers, teachers, home-makers; and out away from home to similar and other occupations. One of the first graduates, Rev. Herbert Armitage, is a minister, pastor of a New York church in our denomina-

tion. Frenchburg High School is an accredited "A" school, and has offered more than the average facilities and better than "able" teachers to those seeking an education there. The present enrollment of the High School is sixty-five. It seems certain that this institution will find for many years a needed, even an indispensable place as offering educational opportunities to those who otherwise would be denied them.

In addition to the High School, Frenchburg conducts a graded school, serving the children of this district as well as those from outside communities. Available funds, raised through taxation are used through a separate channel but help in paying salaries of some of the mission workers, so that the local community may be said to be carrying part of the cost, which is as it should be.

### THE DORMITORY FAMILY

While our "day school" is important and interesting, we always like to tell visitors and friends of the nature and work of our "Boarding Department". In 1913 a fine brick building was erected which served as the only dormitory until a year and a half ago, when a Boys' Dormitory, converted from a frame dwelling house, was established. Boys and girls and teachers all eat together in the dining hall in the Girls' Dormitory, where many happy hours are spent. At present thirty-two girls reside there, and twenty boys at the smaller dormitory. Because of the better road conditions many who formerly stayed in the dormitories now are able to come from home to





**THE "DORMITORY FAMILY"**

Fifty-two boys and girls are mothered by Mrs. Pollock and Miss Sutton.

school, but we are endeavoring to reach out away from the main road and secure as students some of the scores who cannot come unless they live in the Dormitory. Dormitory life also gives us a special opportunity

to train and influence young life. Although we have many fine students among our day pupils and will expect much of them in the future, we count especially on our Dormitory students. Many of them come from underprivi-



**FRENCHBURG HOSPITAL**

under the supervision of Dr. Esther Mitchell, the only licensed physician in Menifee County, Ky.

leged homes, and the transformation is remarkable and splendid. We watch the development of Christian character, of initiative and responsibility with pride and joy. It is in these boys and girls that our greatest hopes are placed, it is they who are bound closest to our heartstrings.

### A MINISTER OF MERCY

One of the greatest blessings brought to this region is in the person of Dr. Esther Mitchel who since 1915 has labored almost without rest in behalf of the suffering and afflicted. The splendid twenty-bed hospital is a wonderful institution of which the Women of the Church may be justly proud and it has ministered comfort to hundreds of students and adults and to many teachers. Of all the workers who have had part in the work here, Dr. Mitchell is the most loved and has likely contributed the most to the lives of the people.

### OUR OWN "VINE AND FIG TREE"

A few years ago, a farm department was added to the various interests of Frenchburg School. An able manager in the person of Mr. M. H. McDowell was secured. He still works with tireless energy in planning and developing and caring for the farm interests, as well as taking his share of the class-room duties in the school. Though owning nearly two hundred acres of land, only about sixty acres are cultivated in any given year, the balance consisting of rugged wood-land, grass-land, orchard, fallow ground, campus and building layouts.

This summer a twenty-eight foot silo was constructed out of native stone taken from our own fine quarry, and a second structure was

begun. The ensilage is proving to be excellent feed and is especially acceptable because of the scarcity of hay and rough feed this winter. A fine herd of Jersey cows provides milk for the Dormitory as well as for numerous families in the community. Hogs and beeves are butchered periodically, providing the seventy "Boarders" with sufficient fresh meat, lard and occasionally some cured hams. In addition to furnishing a large part of the provisions used at the School, the farm offers a place at which boys who are helping to earn their education may be given employment and experience and is also a demonstration farm setting a high standard to interest and to help local farmers to better their own crop yields, and farm animals and to improve their methods. Though unable as yet to show a profit we feel the farm department is entirely worthwhile, phases of it indispensable, in fact.

### THE CLOTHING STORE

Lesser functions not operating as departments, but of interest to friends are the basket room, the print shop and the used clothing store. Baskets and stools are not made in the school, as many think, but are made in the homes, and are bought for cash or exchange for clothing or board and tuition. The profit received in selling these helps in meeting the general running expenses of the school. In the print shop is done most of the printing incidental to the different departments of the work, forms, advertising, notices, etc. This has meant a real saving. In addition a small income is secured by doing work for outside individuals and or-



ganizations. This part of the work is hampered now by not having anyone who is familiar with that sort of work.

Many readers have had a part in the Used Clothing feature of the Mission's activities. Last year some eight hundred different individuals and organizations sent contributions. The enormous amount of clothing dispensed helps to meet a tremendous need. This winter is one of particular hardship to our people on account of the drought, and the need for clothing at a minimum of cost (or without cost) is great. We are endeavoring to meet that need and feel that we are succeeding fairly well. The Red Cross has helped in this by appropriating two hundred dollars for clothing, which is being dispensed at our stores. The profit, which in the course of a year is considerable, from this branch of the work goes to the general running expenses, providing fuel and repairs, which count up into the hundreds and even thousands of dollars.

### CHRISTMAS CHEER

Many also of the women, young women and children of our missionary societies have had a part in the Christmas service rendered each year. This past Christmas ninety boxes, each containing numerous articles of new clothing for each member of the usually large family, and toys and books for the children were given to the poorest people of the county. In all about eight hundred people received something at Christmas, who otherwise would have had little in the way of gifts. Friends throughout the church have also enabled us to add to the happiness of our school children at Christmas with gifts.

### THAT CHRIST MIGHT HAVE THE PRE-EMINENCE

Most important in any review of the work of a mission station is the spiritual life. After all, our purpose in being here, using this immense investment of the W. G. M. S. and other groups and individuals, is not to provide state approved education, not to demonstrate the best methods of farming, nor even to heal sick bodies, but rather and always to bring Jesus Christ into the hearts and lives of the people among whom we work. If we fail here, we have failed completely, however much may seem to have been accomplished in these other fields. While centering particularly in and through the church, the spiritual emphasis is given in every department of our life and work. Daily chapel exercises bring teachers and pupils together in a short service of devotion and praise. This year we have been pleased with the fine way in which students have led our chapel exercises; reading the Scripture, speaking of it or of some Christian hero, and in several instances themselves leading the entire student body and teachers in prayer. Blessing before and devotions following meals at the Dormitory cannot but help to exalt the Giver of all bounties and direct the minds of all to Him. Teachers and workers are most earnest in their desire to "live Jesus Christ" and to exalt the Christian life. Faithful work is done in the Sabbath School and other organizations of the church. All our Dormitory students and many of the community young people join in one of the three young peoples' meetings held each Sabbath evening.

The church membership of over one hundred represents nearly all the students who have been in the Dormitory for a period of years, many of the teachers and a considerable number of local people. Though we could wish for many more heads



FRENCHBURG CHURCH

of families we have several very faithful families. The response of the young people has in the past been very gratifying and we look forward this year to seeing more fruit in lives and hearts given to Christ. At the Christmas season our hearts were made glad by the reconsecration of many, the pledge of love of a number

who have never before confessed Him openly, and several dedications of life in service. With these things to make our hearts rejoice, we can only imagine and hope for the ultimate effect of presenting Christ in the lives of these with whom we live and work. We are longing and praying that from our ranks numbers may find their place in lives of Christian service, and that all may truly be His followers in whatever activity of life they engage. The prayers of United Presbyterian women and their generous provision have not been in vain, hundreds have been led through the work and workers of Frenchburg School to give their hearts to Christ, hundreds of homes have been made better and brighter because the Bible and the love of Christ were taken into them.

Here in Frenchburg School the various things the Master did while on earth are being done to the best of our weak ability. If we succeed it is because of His grace and power and because we have been so splendidly provided for in material things, and have the wholehearted interest, support and prayers of the missionary societies and countless other friends throughout the land.

## EZEL—"Stone of Pointing"

By Mrs. Jeannette C. Alter, Mount Hermon, California

**S**URELY the founder of Ezel, Kentucky had been given a hill-top vision of the day when, true to its name, Ezel (see 1st Samuel 20:19) would "*point the way*" the *Better Way*, to that entire mountain section.

Ezel belongs geographically to the

great Appalachian system which stretches from Virginia to Alabama, 650 miles in an air line. Scattered through these hills are 3,000,000 people—our own kinsfolk, for we have a common heritage.

When our ancestors came to this



new world, some entered through a northern port, others through the Charleston Gate, pushing up into the mountains to get beyond the region of slavery, to which they were constitutionally opposed. The mountains shut them in, repelling, retarding access to their neighbors north of them; lost and forgotten for centuries they were. "Our contemporary Ancestors", some one has called them. In this isolated condition, they made little or no advance in the scale of human progress, and, in some sections, they differ from their more favored kinsfolk in dialect, customs and manner of living, owing chiefly to the lack of *roads, schools and churches*.

But light has been breaking through the mountain fastness, as our churches are responding—though tardily, to the call, and in some places, *The Better Way* has been pointed out and realized in the lives and hearts of the people.

### EZEL, THEN AND NOW

In February, 1924, a call came from our Women's Board, for one to lend a helping hand to a willing people; straightway we fared forth, assured that this was the Lord's call too, and eager to explore this neglected corner of His Vineyard.

The last lap of the journey was reached at the close of a long, cold, wearisome day, via mule team and jolt wagon, or "the M. T. & J. W." as one of our mountain men facetiously dubbed the only means of transportation from the railroad, in winter time.

Another curve in the hills and Ezel lay before us—one journey ended, another begun for from this time on we were in "journeyings off", among these beautiful foothills, in divers

weather, at times through mud, whose adhesive qualities may one day serve a better purpose and have a market value.

In the old church-house, "beautiful for situation", we gathered for our first meeting. Prior to this the people had only an occasional church service, as one of the mountain preachers might minister, and no Bible School for five years so they told us. There was no lack of warmth in the sincere greetings and welcome of the people, some had plodded over miles of almost impassable roads, for this eventful day.

Busy, happy days followed. "Workers together" were these fine mountain folk, eager to follow and enter every upward-trending path; binding one's heart to them in a bond that shall stretch into Eternity.

Almost seven years have passed, and Ezel again lies before us in retrospect. Notable changes and signs of progress meet us at every turn; only the fidelity and loyalty of the people remain the same as at the beginning.

Instead of the old, primitive mode of travel, we came in over "made roads", if you please, and in an up-to-date bus.

Every organization effected that first year is still going strong, and reaching many young lives from "Over the hills and far away". The Young People's Society, a popular meeting for old and young. They have been contributing to the Fowler Orphanage, and incidentally they are getting a vital interest in Egypt's missions.

The Junior society—always the



HAZEL OLDFIELD and HAZEL PIERATT,  
who graduated from Ezel High School,  
May, 1929.

Cut furnished from Mrs. George Moore Memorial fund.

pride of our hearts—still carrying on, though not with the charter members! Why? Who is this tall, fine looking girl, now in high school? Just one of my dear little juniors, growing into splendid Christian womanhood; and so all down the line. Recently a Bible-memory contest was staged by the juniors, a bit after the order of a spelling bee. The contestants were lined up on the platform, the pastor took his place at the rear of the room and announced the location of verses

selected from the Old and New Testaments. Each in turn recited the verse assigned. Finally the prize was awarded to a little nine-year old girl, but all "did themselves proud" in the contest. The charter King's Daughter group is now eligible to the senior society.

Our new school building, the finest in the country, is a happy contrast to the old conditions of that first year, when our teachers endured the discomforts of housing and equipment.

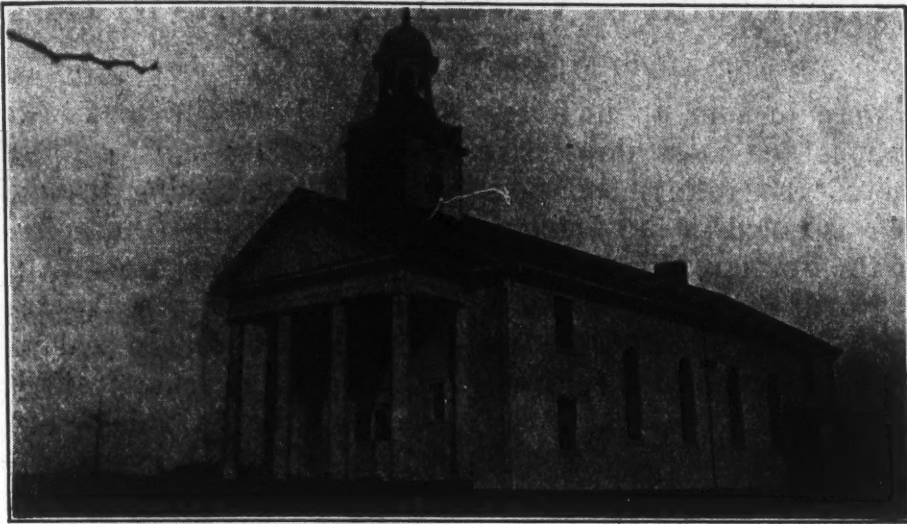
### CHURCH ORGANIZATION

How memory goes back to those early days when we met for worship in an old store building, pending the time when we would have a church of our own: here an organization was effected and here four mountain men were elected to the eldership and took the vows which set them apart to that sacred office. Nowadays the church bell calls the Bible School (an ever-green school in spite of winds and weather) where for seven years, one of the mountain men has served as superintendent. A commodious church building now replaces the old, unsightly structure.

A sure-enough preacher and pastor now in striking contrast to the days when a *mere woman* endeavored to carry on, in pulpit and general church activities.

Of the new minister—"Not one thing wrong about him", a prominent member claimed: and may the coming years find him more deeply rooted in the hearts of the people, accepted in their sight and in the sight of the Lord!





EZEL CHURCH

### OVER THE TOP!

November 30, 1930. The crowning time: the ingathering of the Annual Thank-Offering. A large audience gathered that evening in spite of the storming elements outside. As we entered they were singing "O, magnify the Lord"! and it brought back the days when, with but two books at hand, the congregation memorized and sang those precious words, in our initial praise service. Then we recalled the first Thank-Offering day. Our Women's Club had been merged into a full-fledged missionary society (this in November of 1924). The insistence of the dear women that they try for a Thank-Offering that year, in token of their gratitude and loyalty to God and the W. G. M. S. to which we were now auxiliary. Thrilling days followed, revealing the fine spirit of the mountain folk: the great day, one month later, when, after real

sacrificial effort, we met again, amid praise and thanksgiving, to find the offering had reached the amount of *sixty dollars*, that would help to swell the general Thank-Offering, their initial offering, and *on time*, too.

And now once more, in the good providence of God, I am looking into those radiant faces, with the old-time thrill in my heart. Two really fine little missionary pageants had been staged and in spite of a dire drouth, which had burned gardens and crops, the ingathering that night registered \$180. I wonder if the sacrifice that made this offering possible has been equalled in any other church in our denomination. Can you marvel that Ezel has become a "Stone of pointing", through their faith in God, their missionary zeal, and the excellent leadership of pastor and teachers?



# **"The Trend of Foreign Missions in 1931"**

By William Watkins Reid

**I**F you were to sum up in a few paragraphs the most impressive tendencies of the foreign missions enterprise—as noted in the four-day session of the Foreign Missions Conference of North America, meeting in Atlantic City, January 13-16—the following would be among the "findings":

The foreign mission agencies of North America are still endeavoring to adjust methods and programs and objectives to meet the high ideals set by the International Missionary Council at Jerusalem in 1928.

More and more the boards are coming to unite some of their efforts, to study situations together, to plan their programs cooperatively.

Most of the Protestant mission bodies are carrying on overseas with reduced or non-growing funds; they are not satisfied with the results of the "unified budget" system of their churches.

"The battle for religious liberty must be fought over again in many countries of the world."

"The need for Christianity's world mission is greater than ever though new situations may call for new methods and policies."

Two sessions, under the guidance of Dr. John R. Mott, was given over to statements on relations between governments and missions, attitudes of governments toward religion, reform movements going on inside other religions, racialism, nationalism and communism; with a consideration "of the elements in the missionary program that should be emphasized" because of the conditions mentioned

above. Dr. William P. Schell conducted a "seminar" on "home base matters", discussing such topics as: (1) how to keep the spiritual note dominant in our missionary promotion; (2) how can the pastors be stimulated to a more zealous support of foreign missions; (3) how to overcome the devitalizing effect of an inflexible budget system; (4) how effectively secure the help of Christians able to give large amounts.

## **MISSIONARY FUNDS**

"The great majority of boards feel that evangelistic work is producing the most marked and effective results, thirty-two boards indicating it as the leading type of work," said Mr. Moss. "A number of others link it with other forms of work. Nine feel that education has the primary place in the securing of most effective results. Three or four indicate that the emphasis on education is especially because of the results in producing leadership for the future. Medical work also seems to one or two boards to produce the most effective results. Three or four boards indicate different types of work in different countries as being more effective. One board finds evangelistic work, and another medical, and the third elementary education, more effective in Africa. Three boards mention educational work as being the most effective in Japan. In the case of India two boards are most strongly impressed with evangelistic and one feels that industrial and rural training are most effective, while a fourth favors education. Three boards feel that evangelism is strong-



er in China, and the fourth board assigns first place to medicine and education in China. One board feels that medicine is largely useful in Arabia and education increasingly so. One board finds elementary education increasingly self-supporting and indigenous in Burma."

### NEW MISSIONARIES

With regard to the work of enlisting new candidates for missionary service, Mr. Moss said: "Forty of the boards indicate unequivocally that they are able to secure all the new missionaries whom they wish to send out, and a few of these indicated that they had a waiting list. On the other hand ten boards just as clearly stated that they were not able to secure as many as they were able to send. Six boards reported that they can secure all the general type of workers that they need but for specialized positions they are unable to find suitable candidates in sufficient number. Five more indicate that the particular type that is hardest to get is the doctors."

### THE RAISING OF MONEY

"Thirty-nine boards report that they are having unusual difficulty in securing the necessary funds to maintain their work," said Mr. Moss. "Twenty-one boards have reported that they are having no unusual difficulty. Four boards especially mention specific gifts as being easier to secure than ever, one indicating an increase of 25 per cent. Six boards report increased receipts in the general budget. One closed its last year with a surplus. Two or three boards

which are allotted funds from a general conference or promotional organization do not have any difficulty in raising their funds but are not receiving all they need."

There seemed to be general agreement with the assertion of Dr. Egbert W. Smith that "giving follows interest;" and that the so-called "unified budget", by having persons subscribe towards quotas or omnibus budgets instead of to human needs and missionary situations, is largely responsible for the decrease of giving. It was predicted that some modification of the present general system in some way enabling people to give to their especial interests—will become necessary in many communions.

### RELIGIOUS LIBERTY

Dr. Mott points out also that "increasingly in recent years the problem of religious liberty has made itself felt in those parts of the world where there is missionary endeavor, until today the Christian movement is facing a new crisis. The question is acute in China, Persia, Turkey, Egypt, Nigeria, Mozambique, Peru, and Mexico."

It is pointed out that the term "religious liberty" must be re-defined everywhere—that neither the content or meaning of either "religion" or "liberty" is fixed anywhere in the world. Groups of men in various parts of the world have been gathered "to study the question of religious liberty and to explore the full implications of this term." This study is still under way.



# The Federation of Women's Boards of Foreign Missions

By Mrs. J. B. Hill, Pittsburgh, Pa.

**T**HE Federation of Woman's Boards of Foreign Missions is organized "to promote greater efficiency in the work of the Women's Boards of Foreign Missions, to stimulate united prayer and study, to secure a fuller development of resources and a truer conception of the scope and purpose of women's work for Missions." It is composed of thirty-four denominational Women's Boards in the United States and Canada. Its annual meetings are usually held in January and in, or near, New York City.

The meeting this year was held January 10th-12th in the Hotel Gramatan, Bronxville—a beautiful suburb of New York City. In the absence of the President, Mrs. F. I. Johnson, who is making a tour around the world visiting Missions, Miss Margaret E. Hodge presided.

The theme chosen for the meeting was "Movements at Home and Abroad Which Vitally Affect the Foreign Mission Enterprise."

These movements were fully discussed in two splendid addresses by Dr. Henry D. Hodgkin, a member of the British Society of Friends, and for many years a missionary in China. He is now President of Pendle Hall, a Training School for Christian Service at Wallingford, Pa. Among other things he especially stressed nationalism, communism, race prejudice, and the pressure of material civilization for personal profit. He felt, and made all present feel, that these must be dealt with in

facing the missionary problem today. Along the line of Race Relations, he stated that there is no future for the missionary movements unless we deal with men as equals and are ready to cooperate with them.

On Sabbath evening Mrs. Swain, Chairman of the Committee on Foreign Students in America, had present about twenty of these foreigners who are attending colleges in America, many of them taking post-graduate courses. These represented China, Japan, Korea, the Philippines, Brazil, and India and a number of them brought very interesting messages. One young man from India, a student at Princeton, stated forcibly that missionaries are still needed but they should be consecrated men and women of deep scholarship who go not as superiors but as equals, ready to cooperate with the people—preachers of Jesus Christ, the Son of God, and His teachings.

At the business meeting on Monday morning the recommendations pertaining to the cooperation of the Federation of Woman's Boards of Foreign Missions, the Council of Women for Home Missions, and the National Council of Federated Church Women were adopted, and the Presidents of the three organizations were instructed to prepare at as early a date as possible a statement for publicity telling of the plans of cooperation of the three bodies.

The deep interest and devotion of the delegates present throughout the entire meeting was most impressive.



# Foreign Correspondence

## EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

### WORK AMONG WOMEN IN BISSIUN

By Miss Minnehaha Finney, Tanta, Egypt.

Fifteen years ago, it might well be said that there was nothing in the way of work among women in the village of Bissiu. We call this place a village although it has something like ten thousand inhabitants. There is a Moslem shrine here which is much revered by Moslems and even many of the Delta Christians (Copts) have been known to worship at this shrine of Sheikh-el-Bissyounie. The town is named after this holy Moslem Sheikh whose tomb is the object of so much veneration. Once a year there is a "Mulid" (birthday fair) held in Bissiu in his honor. We happened to be in Bissiu during the week of this "Mulid", on business of The King of Kings.

Well do I remember my first visit to this place more than fifteen years ago. It was in company with my good friends, Rev. and Mrs. Coventry when I had the privilege of sharing in one of the first trips made by the "Delta Car". You will understand that the "Delta Car" is a railroad car fitted out as a house which is hooked on to any train, and can be side-tracked in any town or village along the line of the Delta Light railway. Here we can have our comfortable house (rather tiny to be sure) and stay as long as we please, going in and out among the people of the town or village.

#### THE WOMEN'S ROOM

I am happy to say that today in Bissiu a beautiful work for women is being carried on by a young woman who received her training in the Bible Women's Training School. Through her efforts there is a weekly meeting for women, a monthly women's Missionary Society, as well as various meetings in different parts

of the town. They give a yearly Thank-Offering, and at Christmas time distribute a White Gift. The Women's Room at the Village Meeting House is generally well filled, and when the New Church is finished, one half of the Meeting Room is to be for the women of the village. How proud they are in the prospect of having the privilege of a place in the real church, not being stuck off in a dark corner as is so often the lot of women out here in Egypt. Of course, there will be a curtain between the men and the women for as yet, this village is not advanced enough to do without a curtain as is the case in many of our churches in the larger towns and cities of Egypt.

#### A GLORIOUS OPPORTUNITY

The young Bible woman in Bissiu not only has a large place among these women who are now coming to church and many of them who have been brought into the church, but also among Moslem women. During my last visit to Bissiu one of the important Moslem families of the town invited us to visit them at the time of the ceremony in connection with "Prayers for their dead". An old grandmother had lately died. The visit was at dawn and more than seventy Moslem women were present. We were invited earnestly by the family to preach to them, that is, give them a Gospel Message. To be sure, we could take no part in their "Prayers for the dead" but what a glorious opportunity for presenting the glad news of Salvation to the living, dead in trespasses and sin. How thrilled I was that at day-dawn such an opportunity would come heralding the dawn of a new day of a glorious work for all sorts and conditions of women in this populous Delta village. After being served bread and honey we went our way to the Morning Meeting

for Christian Women in another part of the village parting company with our Moslem friends as they wended their way to the Moslem Cemetery to complete the ceremony of "Prayers for the Dead".

The young Bible Woman's week is full of such opportunities. God bless her and the work she is able to do for the advancement of our Lord's Kingdom.

### A HOPEFUL OUTLOOK

By Mrs. Dalton Galloway, Beni Suef, Egypt

We have been in Beni Suef for more than a year now. We like it here very much. We are about twenty-five miles from the Fayoum where we spent eleven years in mission work.

Since our return from our furlough my activities have been running along a different line. I would miss the trips that I used to enjoy so much in the Fayoum to the villages with the Bible women and Mr. Galloway were it not for the fact that even if I were there I would not be free to go.

### WHAT DOES A MISSIONARY MOTHER DO?

When I was at Fort Morgan W. G. M. S. Convention a lady asked me, "How can a missionary with a baby do much mission work?" Now, perhaps, she would ask how I can do much mission work when I have two boys to teach every day. Well, I've found by experience that I can't do both successfully, for usually the lessons suffer.

So I've decided to give my boys their due teaching in lessons till they are old enough to go to our Boarding School for Missionary Children, at Shutz, Alexandria. I feel that this year is my golden opportunity to help them for they will all too soon be away from us. I'm enjoying this work for it is interesting to watch their mental growth. But there is a real joy and satisfaction in witnessing for Christ to the women and girls who have never heard, so I am looking forward to doing more of that work in a year or so. We are free

after school to go calling in the city of Beni Suef.

### PREJUDICE BREAKING DOWN

I have been impressed lately by the part that the French Catholics are playing in Egypt in breaking down the prejudice of the Moslems against the Christians. Recently we called on two wealthy families of very high social standing. These Moslem ladies had been educated in French schools in Cairo. While the Catholics didn't succeed in converting them, yet they did do a great deal to break down that strong wall of prejudice. How cordially the ladies received us and how easy it was to converse with these educated ladies! I have been in Moslem homes where we could just feel the prejudice against us in the very air, as it were.

I think of a remark a Moslem once made to a missionary here. He said that he had attended a mission school and had not been won to Christ and his son who is in a mission school would not be won likely, but his grandchildren would be. So it seems that by friendly contacts and love we can do a large part in overcoming the prejudices.

Another encouraging thing is to note the progress of our Egyptian Christians. The women in our church sit quietly and orderly during the service. It is a great contrast to some of the meetings held in villages where the majority are uneducated. There the women come and go during the service and don't try to keep the children quiet.

### OUR TALENTED HELPERS

It is fine to have some former pupils of our P. M. I. Girls' Boarding School of Assiut in our Beni Suef Missionary Society. Last winter I asked a couple of these ladies to tea with me. I told them about the pageant "When Money Talks" as I had seen it in the Philadelphia W. G. M. S. As they understand English well I talked in English to them. We decided to have a similar pageant for our Thank-Offering meeting. We



adapted it to the work that our Egyptian Missionary Societies support such as Home Mission Work here in Egypt, the Boys' and Girls' Orphanages, Ministerial Relief Work, Work among Moslems in Egypt, work among Moslems in the Sudan, and the American Bible Society. It was wonderfully cheering the way these P. M. I. graduates grasped the idea and then went to work and composed the pageant in Arabic and planned the costumes and drilled all the girls for their parts. Another time they did as well in getting up a dialogue in Arabic and giving it after I had given merely the main points to be emphasized.

We have two Syrian teachers in our Girls' School here who are a great help as they know English well, too. Last month we used extracts from "A Cloud of Witnesses" as found in *The Womens Missionary Magazine* in English. Girls like these are able to read these interesting mission facts and stories in English and tell them to the women in an attractive way in good Arabic so that we had a very helpful meeting.

The majority of the other members read and write Arabic so are able to take their part in the meetings. Their greatest difficulty is to find interesting mission news published in their own language.

Often I think gratefully of the noble band of women who give their time and labor to prepare the Mission Study Books and our interesting Missionary Magazine. How great a debt we owe them for the information they have given to interest us and inspire us to serve our less fortunate sisters!

## SEEN AND HEARD AT THE CHILD WELFARE CLINIC

By Miss Esther W. Wilson, Beni Suef, Egypt



MISS ESTHER W. WILSON  
Beni Suef, Egypt

The women and children had gathered early in the waiting room and had heard the story of Jesus and His love for them, when the Bible Teacher opened the door and admitted the first patient.

"May your day be blessed, O Lady."

"And yours blessed and happy."

"What is the name of your honor?"

"I have very bad pain here in the mouth of my stomach (putting her hand on her side) and here" (placing her hand on her back).

"Yes but first what is your name?"

"And O, Lady a pain in my head."

"Yes, yes after awhile, but first I want your name."

"Oh, my name? My name is Mother of Mohammed."

"But I want your name, *your own name*. What is it?"

(Looking very much abashed) "My name is Zeinab."

"Where do you live, Zeinab?"

"And my knees and legs have ants crawling in them."

"So, but where do you live?"

"I live in the Square and O, Lady, I have "meaty" eyes; please anoint them."

We give her some simple medicine, put drops in her eyes, and tell her to come again after two days. As she

starts she says: "May God increase your good; may God lengthen your life and give you peace and health—but I want some medicine for the pain in my head."

"Yes, yes, this is for the pain in your head and for all your pains." And looking half convinced, she gathers up her trailing black covering, wraps it about her and goes out.

"Next." In comes an old friend of ours, the mother of our gate-keeper and gardener. "May your day be blessed, Mother of Abd-el-Aleem; how are you today?"

"And yours blessed and happy, O, Lady; may God lengthen your life, you are so kind! I have an awful pain in my head Uhhhhh!" She takes off her black sheet and pushes up her gay head kerchief and we see a hundred small cuts radiating from her hair down onto her forehead, all bloody. "What is this? What has happened to you, Um Abd-el-Aleem?"

"Well my head hurt so yesterday that I called the barber and he did this."

"Is your head any better, my mother?"

"No it is very much worse, so I came to you, for your hand is so 'light'."

We give her some medicine, put iodine on her cuts and she goes off saying how kind we are and we find a half dozen eggs in the model-doll's bed instead of the two and one-half cents which we charge for the medicine.

"Another one, Miss Rose, please". This time it is a young mother with a baby boy about a year old, quite clean strange to say. "May your day be blessed, O Lady. Who is sick? you or your son?"

"The baby, O Lady."

"What is his name? How old is he?"

"His name is Abd-el-Azeem (Servant of the Greatest) and he was born at the end of Ramadan" (the great fast month).

"Let me see his eyes." The baby is unwrapped from under the black sheet and the little face appears with eyes swollen tight shut and puss oozing from the corners. "How long have his eyes been this way Um Abd-el-Azeem?"

"About a week, O Lady."

We clean them up and put in medicines and a sterile compress on them and as she turns to go away she asks "Do you think we would better cut off his hair?"

"Why?"

"Well because *they say* it is very bad for sore eyes to have long hair and *they say* that his eyes will get well faster if we cut it off."

We hasten to assure her that the hair need not be cut but that she must put the drops in his eyes every hour until she returns on Thursday. She goes off with her bottle of drops and we say "May Christ heal him, all healing is from Christ."

Recently the gardener had a boil on his neck and when he asked us to see it we found he had covered it with several layers of fresh green leaves from a bush in the garden. The next day when it was dressed again, we found he had put onion skin on it.

During the recent political troubles here, several soldiers were stationed at our gate to guard the place, and discovering the clinic, one of them said his eye was hurting him very much, so we told him to come in. When he entered the room, he presented arms, saluted, and then carefully set his double-barreled gun down against the wall and sat down. We treated him as usual. The next day, another of the soldiers came with ear-ache, so we fixed that up for him. One of the others said his wife was sick in his village about an hour from here. We told him to bring her to us but we have not seen her yet.

So the Gospel is spread in many places, near and far.





MISS HELEN J. NOORDEWIER  
Beni Suef, Egypt

### DAY BY DAY

By Miss Helen J. Noordewier, Beni Suef  
Girls' School, Beni Suef, Egypt.

The Egyptian people love singing but because so few of them have had any musical training, the singing in the churches and schools often leaves much to be desired. We are using our Wednesday morning chapel period this year for learning to sing correctly as many songs as we can. Each teacher chooses a favorite number of hers and then the school learns these selections. One that is a special favorite is, "I will walk in the Light all my life". Another has a chorus which is a great favorite, "Forward, forward, we can do all things through Christ". Each girl has a special notebook in which to copy these selections and we of course urge them to sing these "songs of Zion" at home.

Two little boys in our kindergarten class are especially interesting. One is from a Christian family and one from a Mohammedan family but they are great friends. The other day both

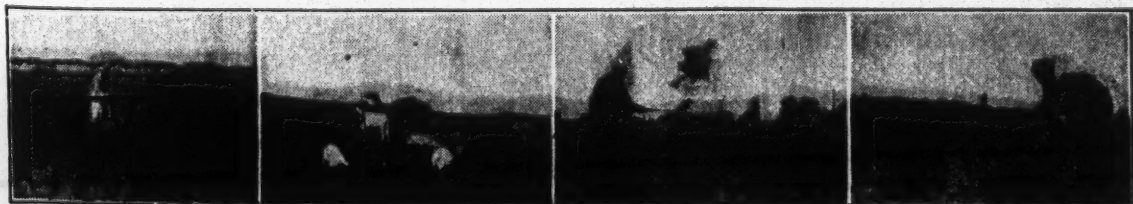
came to school late and an interesting little drama took place. The Christian boy has a habit, when one asks him anything, to straighten up like a little man, fix his lovely dark eyes upon you and answer your questions with the greatest assurance that you understand all about it. This particular morning when I asked why he was late he straightened up as usual, looked at me innocently and fearlessly and said, as if it were a confidential matter between me and him, "I was eating my breakfast". So when I next asked the little Mohammedan boy why he was late, he had gotten his cue and was sure he knew what was required. He drew himself up to his full height (which wasn't very high), fixed his eyes upon me and said in a confidential tone, "I was eating my breakfast". What a privilege it is to lead these little ones to Him Who always understands and loves them and longs to save them!

The older girls take turns in leading the Friday morning chapel services. One of the girls who led the service very acceptably recently, was one who was expelled from an orphanage last year for impossible behaviour. Prayers for her have been answered and she has become a different girl.

Competition with government schools makes our work more and more difficult but we know that He is able and our trust is in Him.

And when the strife is fierce, the battle long,

Steals on the ear the distant triumph song,  
And hearts are brave again and arms are strong!



## INDIA

Mrs. Osborne Crowe, Sialkot, India, Editor.



MISS LOIS M. BUCHANAN  
Sialkot City, India

### AN INTERNATIONAL FRIENDSHIP EXPERIMENT

By Miss Lois M. Buchanan, Sialkot City,  
Punjab, India

Shall I not rather say a Christian Friendship Experiment? Burma looks very close, indeed, to India when one studies the map of Asia, but it is a long weary distance by boat and train from our North India. And even farther away is it from the Punjab than miles, when peoples and dress and language and customs and climate are taken into consideration.

#### OUR GUESTS

And so it seemed to the young people of the Punjab who were privileged to meet the group of young Burmese people who have just lately visited the Colleges of the Land of the Five Rivers. From Rangoon College and other institutions of the Burma Baptist Missions came this selected group of earnest young Christian men and women to bring greetings, and in their testimonies to carry their love for Christ to others.

In our Mission only two places were visited, Rawalpindi and Sialkot—the two College centers. The Murray College of the Church of Scotland Mission, here in Sialkot City was happy to have the young men but when they found that there were six young women besides the young

American lady who was traveling with them, they were a bit embarrassed and so it was that our School had the privilege, (for so it proved to be) of entertaining these young women from Burma.

#### THE LANGUAGE OF LOVE

English had to be the go-between language and as only three of the teachers speak in English it was astonishing how quickly these young women made their way into the hearts of all the girls and the teachers. Our girls are learning English now and the Burmese girls had picked up a very few words of Urdu; their friendly ways and their smiling faces opened up the barriers. The conversation carried on in their own language was most interesting to all. The little girls of the School astonished me the other evening by lustily singing in a language that I didn't know, and they highly enjoyed informing me that they were singing in Burmese for they had learned the song from one of the visitors. The two day's visit of the Burmese girls has left a wonderful impression upon the minds of one hundred and sixty girls and upon seventeen young women teachers. Burma seems a real place now and not nearly so far away as it did.

The beautifully dressed hair of the young women was most conspicuous here in the Punjab for no covering is worn on the head. The hair built up very high, glistening in its blackness and usually with a flower tucked in at the side, and also the clothing in its difference from the clothing of our Punjab were most curiously studied. Burma's lack of caste has made the women of her land more free and has given her women a much higher place than has India. Co-education has had a very noticeable effect on these Christian young people and their poise and their freedom in mingling with one another was



thoughtfully observed by many a young person of the Punjab.

#### WITNESSES FOR CHRIST

But the visit was to all who met them of much deeper significance than merely an added interest in our neighboring country. They had come with a real desire to witness for Christ and their message was that a real Christian life can be filled with fun and joy and carry with it a witness for the Master. Their programs which contained jolly College songs, music, impersonations didn't lack the serious messages, but only prepared their hearers to listen to all. I have not seen a Murray College audience with its hundreds of non-Christian young men listen more earnestly to anything than they listened to the very personal and sincere testimony of one of the young men at the close of the evening concert. Sincerity and simplicity were so evident in this group of young people that the last night, when a pageant of a deeply religious nature was presented at the Christian Training Institute, crowds of these young non-Christian men from the College were present to hear and see, and to take in the messages, whether it be consciously or unconsciously.

We are glad to have had this visit from our young people of Burma and we pray that many of our boys and girls who have caught a little glimpse of the earnest witness of these young people may become better witnesses for Him because of this visit.

#### A TRIP TO KOHOT

By Reba Hunsberger, M.D., Sialkot, City

The name of Kohot inspires fear in the hearts of most Indians. It is a border city at the foot of the Tirah and Hungu hills and has been for years the storm center of the raiding border tribes of the northwest frontier. In 1924 several Afridi tribesmen cut their way through the barbed-wire fence of the British quarter and entered the house of a British officer. Not finding him,

they killed his wife and kidnapped his daughter, carrying her into the depths of the surrounding hills where they held her for ransom. Again in 1926 a large part of the native town was burned during the Hindu-Mohamedan riots.



REBA HUNSBERGER, M.D.  
Sialkot City, India

#### THE ENCAMPING ANGEL GUARDS THEM

In these days there is much unrest and even open warfare among the tribes—a part of the general agitation found throughout India. A month ago Miss Morrison and I went to Kohot to visit Miss Davidson, who with Miss Rasmussen, a Danish nurse, are the only missionaries in that city and district. These two brave women live alone in the native city, outside of the barbed-wire protection, and have been able to establish themselves gradually after five years of bitter opposition. At first Miss Davidson went alone and with difficulty rented a small house where she lived in Indian style. Several times she was on the point of being ejected from the city. Once, on returning from her vacation, she found her house rented to another and for some days had, literally, no place to lay her head. The people have come to tolerate her now, although she is still accused by some of being a government spy. Recently Miss Davidson has been able to secure a

piece of land and has built a small but attractive house on a promontory overlooking the city. From the roof we looked out on a lovely sunset view. The low barren hills on three sides shut in the city, with the Hangu valley opening to the northwest. The little narrow-gauge train could be seen puffing its way down the valley from Thal, sixty miles beyond. To the north we could see the famous Kohot-Peshawar road. It leads into the hills and ascending, disappears over the Kohot Pass. We had hoped to go to Peshawar by motor over this road, but were disappointed. The road was closed because of tribal unrest. In peace times the road is safe—as the tribal chiefs of that section have a contract with the government by which they pay government for every murder along the road, and in turn they are paid by government if none occur. This contract holds good only for the road and a few feet on either side. No one's life is safe if he steps beyond this boundary. For self-protection the chieftains have built tunneled paths from their villages to the road—and are sometimes seen entertaining guests at tea or business, sitting on the road-side, within the safety zone—where fifty feet beyond it would mean death.

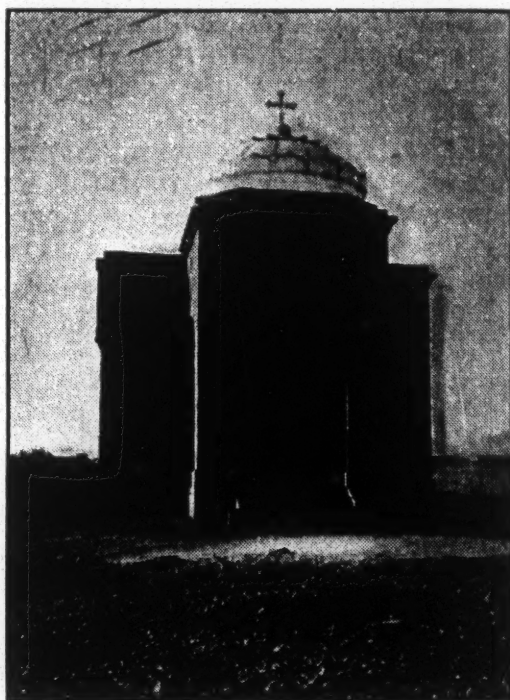
Looking down on the city as the sun was setting, it seemed very peaceful, with the glowing fires and the smoke curling up and settling in a mist over the houses, as the women cooked their evening meals. But turning to the southeast toward the plains, there were the barracks of the British soldiers and the officers' bungalows, well guarded in barbed-wire enclosures. We were reminded that all was not well, by the constant hum of the airplanes as they rose from the field below and circled above us, searching the hills for offenders. They flew long into the moonlit night—a warning and a threat to restless Afridis who have been menacing the peace during the past year.

In the morning we saw something of the work of these missionaries.

They have opened a little dispensary in the city where the nurse spends a large part of her day. There she labours with very limited supplies—but to all who come the story of Christ is told. Miss Davidson, being a trained mid-wife, has many calls into the houses of the city and nearby villages. This work has had to develop slowly because of the bigotry and fanaticism of the Mohammedans of the frontier district. They are a fighting race—quick to assert themselves with guns and knives.

#### THE UPLIFTED CROSS

Coming from the station to Miss Davidson's house we passed a small hill just at the edge of the city. On



KOHOT CHURCH

Built in a Mohammedan stronghold by a small group of Christians, who had gone from our mission in North India.

Cut furnished from Mrs. George Moore Memorial Fund.

this hill was a building which stood out prominently in view of all the city. It was a small church topped by an oriental dome, above which rose a cross—the most noticeable part of the building. We were surprised to see this evidence of Christianity in such a Mohammedan stronghold. We learned that a small group of Indian



Christians had built the church. Christians from the sweeper class (out-castes) had migrated there some years ago from the Punjab. They were mostly poor and uneducated, but desiring a pastor they *applied* to the Rawalpindi Presbytery. A pastor was sent and a congregation organized, which has been steadily growing. Last year with the help of Presbytery they were able to build this church, which stands as a witness to all who enter Kohot. We visited this group of Christians in their "basti" (quarters) and had a devotional meeting there. Afterwards we talked over their problems with them. They are anxious for a school now, and we pray that this may come too. Great is their opportunity to witness for Christ in a territory where the gospel has only begun to be preached in a small way. They have shown their zeal in the past years by selling large numbers of gospel portions in the bazaars during Evangelistic week. Although they are greatly handicapped, we felt, as we left them that they were making real progress. God uses the lowly ones of earth often, in the most difficult places.

As our train rumbled through the rolling waste land back to Pindi, we carried away a real inspiration from these intrepid missionaries with their difficult, lonely task. We shall be able to pray more earnestly and intelligently for them—having caught a glimpse of the vision that leads them on. It is simply expressed in their own words—"Kohot—and Beyond, for Christ".

### THE FIRST VILLAGE AFTER VACATION

By Miss Evelyn Cathcart, Sialkot

Shortly after our return from the Hills, we went, according to custom, to visit a village. This one was largely Sikh in population. Just as we left the car a short distance from the village we met a stalwart old farmer who was also going into the village. He salaamed in a friendly manner

and asked where we were going. On being told we had come to meet the women he said he would show us the way. As we passed others he in-



MISS EVELYN CATHCART  
Sialkot City, India

formed them concerning our purpose in coming. When we got well into the village he pointed out two streets and said to go in them and we would find lots of women. This friendly spirit pervaded the village. We were cordially invited into houses as we passed along. The before-mentioned streets were about four feet wide with mud house walls limiting the width. I might add the streets were *not* paved! One place the street seemed to end so we were invited up a ladder and over several roofs to a street on the other side.

I shall not describe all our visits that day—one house will suffice. A bed was placed in rather a narrow passageway for us to sit on. The people crowded in the narrow place left, spreading out at each end into the courtyard and street. A few sat on neighboring roofs. They listened as quietly as it is possible for such a great number of women and children to do. After the story of Christ's love for them had been told our advice was asked concerning two babies. The first was just skin and bones. I never saw such a baby in America. We advised a change of food for it. The second was a little girl of about

three. She had fallen and "broken her back" as they expressed it eight months previous. There was a large lump about half way down her back. They had gone to a hospital and she had been put in a cast. But after two days they took it off as "it gave her a lot of trouble". She could stand holding to something but could not walk. She seemed to be in pain all the time. We advised taking her back to a hospital where there would doubtless be trouble for a time but not all her life. The children on all sides had sore eyes (with flies sitting on them) but one poor little girl had one

eye swollen altogether shut. It is a marvel to me that any child grows up without blind eyes.

As I said we had just returned from vacation and the hopelessness of ever getting rid of village filth and flies oppressed me. Yet far greater than this outward filth is the hidden sin of their lives. When we returned to the car the same old man was there waiting for us. He asked if we visited his people. We said we did not know but we had visited many. When Christ asks you and me if we have visited His people what will the answer be?

## SUDAN

Mrs. R. F. Shields, Editor

### THE LAND OF EXTREMES

By W. D. McClure.

Night falls on the silenced desert

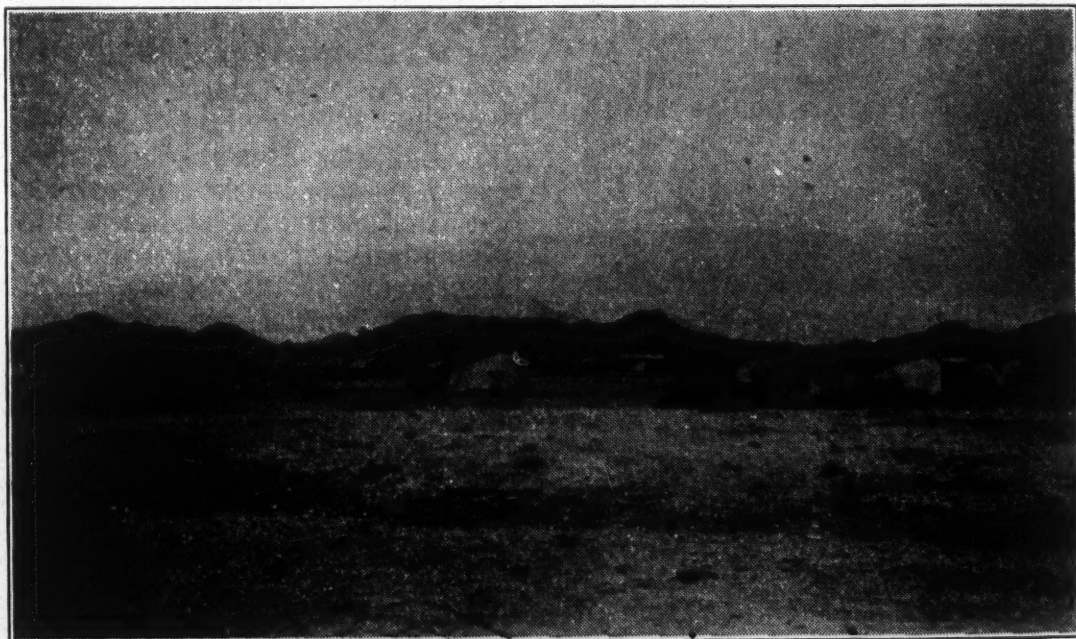
And spark by spark

Arabs by huddled flocks

Light fires in the dark.

And this past summer while vacationing in the Red Sea Hills I watched each evening a drama which was the inspiration of the above lines played by the Fuzzy-Wuzzies of those hills.

As I sat on that rocky hill-top, I watched the gold, then the orange, the rose, the red of the opposite hillside deepen to purple and then blackness almost as swiftly as the spotlights change the colors on a modern stage. Looking down into the valleys which were now filled to hill-top level with darkness, was like lying on one's back gazing up into the sky and watching the stars take their place



"THE OLD AND THE NEW"  
Hadendowa "Fuzzy Wuzzy" tents.

Cut furnished from Mrs. George Moore Memorial Fund.



in the heavens as if lit with a magic wand. Far to the East where darkness first claimed the land could be seen the first flicker, as if it were the evening star itself, of a newly lighted fire. Then rapidly the players would take their places on that vast stage and from end to end of valley and plain fires would flash out their lines, which when pieced together grip our hearts as surely as does Burn's picture of a "Cotter's Saturday Night".

#### PRIMITIVE AND MODERN

A single tableau of one fire-lit group will picture them all. The father and sons have driven the flocks into the leopard-proof enclosures; the goats have been milked and the camels hobbled. Three or four nondescript hounds nose about hunting for scraps of food. Wood is scarce so the fire is not large but sufficient to light up the dark, tired faces of the men as they squat about recounting the experiences of the day, and to cast flickering shadows into the goat skin tent in the background, as well as to cook the frugal meal being prepared by red-robed women who move about scolding crying children. A thousand such scenes were being unfolded on that vast plain, and had been for centuries.

Then I looked across at the Rest Camp so brilliantly lighted where my evening meal was being prepared on modern stoves; and at the Post Office and Telegraph station which shouldered an opposite hill; and I thought of many English homes in Khartoum equipped with electrical appliances of every description from Radiolas to Frigidaires. "Surely", I said, "The Sudan is a land of extremes—a land of contrasts—a place where East and West meet". And in a series of moving pictures I would like to present a panorama or kaleidoscopic view of The Sudan showing how matter-of-factly the East and West *do* meet.

#### TOM-TOMS AND JAZZ

Not long ago while sitting at my desk in Omdurman the insistent

boom, boom, boom of a nearby tomtom at last won my attention to picture that dancing circle of white-robed, black-faced men leaping into



**SHEIKH MORGAN**

ready to dance with Dekka who beats the drum for him.

Cut furnished from Mrs. George Moore Memorial Fund.

the air and swinging their bodies back and forth in the oscillations of a native dance, as they chanted a harsh, guttural chord in unison. Then like the flash of a meteor my mind was whirled from its musings on third century music to listen to the crash of an English orchestra from across The Nile as it jazzed out "Romona" for the dancing feet on the Grand Hotel ball-room floor. The same instinct prompted both those rhythmic efforts—one was paganized the other jazzified.

A few years ago the only sound of

music heard in the land was the raucous chorus of men's voices as they nasally chanted in their dances, or the sweet whistling of the small group of songsters from among the thousands of Sudanese birds. Today from every cafe, coffee shop, bar, dozens of native shops and from hundreds of Sudanese homes can be heard the ear-splitting sound of Arabic music played on Victor phonographs.

One evening I was showing some snap-shots to open-mouthed, wide-

across on my motor-bike. After jockeying through a bunch of donkeys laden with melons, tomatoes, egg-plant and onions which had been raised on hand irrigated farms, I might meet a caravan of Arab driven camels, piled high with wood cut twenty-five miles back on the desert. The camels, naturally skittish, are being panic driven by the outrageous honking of a taxi horn pressed by a black driver whose Arab-slave blood is not one tenth as aristocratic as that of the Arabs he



"CARAVANS AND CARS"

A group of camels drinking beside the railroad in the Red Sea Hills the morning after a rain. Cut furnished from Mrs. George Moore Memorial Fund.

eyed boys from the Gereif village who could not conceive of how the miracle was performed that enabled me to transmute their bodies of very much alive flesh and blood to the form of paper simply through the use of a little machine held in my hand. They had never heard of a moving picture. Fifteen minutes later I rode past the theatre in Khartoum where young effendis were watching with marked sophistication an American love story with French and Arabic titles.

#### CARAVANS AND CARS

Then suppose the next day, having paid my toll at the Blue Nile, electrically-driven, drawbridge, I start

is enraging. To further amuse the English Tommy and the Sudanese pedestrian watching the scene, a clanging street car will demand its right of way and across the slender guard rail the Port Sudan Express will steam past shrieking its defiance of such a mix-up. If a participant in the above scene would have time to glance down upon the surface of The Nile as he dodged camels, donkeys, bicycles, autos and street cars, he might see there a trim English sail boat and a clumsy native *merkeb* with its immense expanse of patched sail, vie in sea-worthiness and speed with

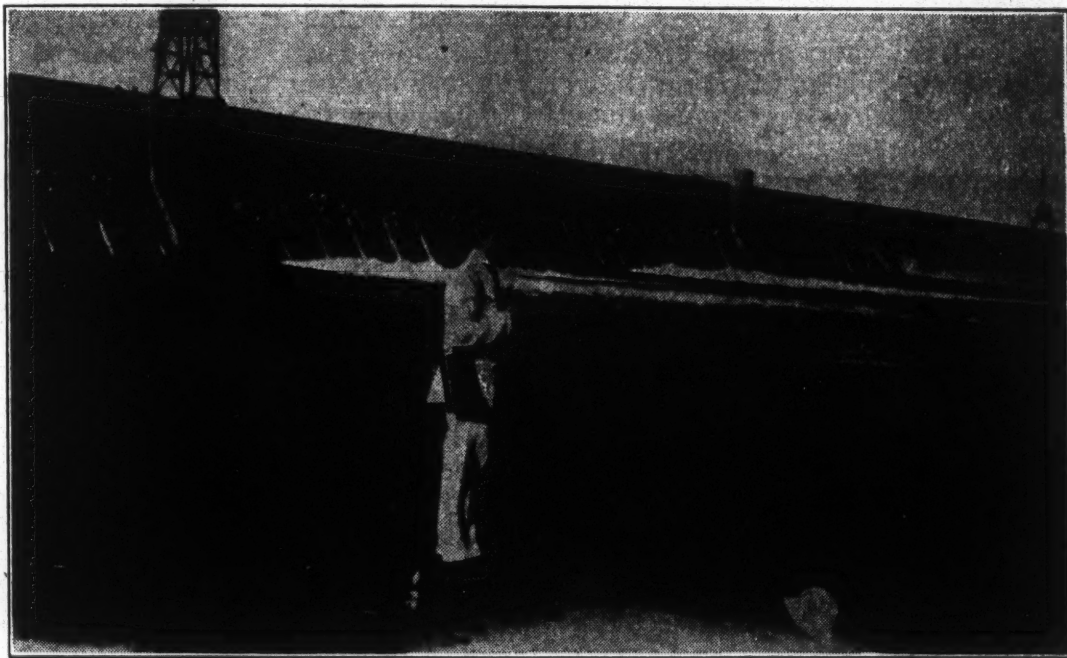


the putt-putt of a sporty motor boat as the trio swung past the English gunboat anchored in front of the Governor General's palatial home. The absence of an Eskimo and a Little American, alone, saves that bridge from being the meeting place of peoples from all points of the compass.

Fifteen years ago there was not a motor car in The Sudan. All trekking was done by donkey, camel or foot. Five years ago there were only five hundred cars; one year ago there

rise to sunset. Today Sudanese of the largest native village in Africa can open the faucets in their homes and have access to a supply of water chemically pure. And throughout the entire stretch of The Nile from the Egyptian frontier to Makwar can be heard the sound of oil driven engines capable of flooding hundreds of acres a day.

Thus we go on and on until monotony consumes us, pointing out unmistakable signs of the western invasion into every corner of The Sudan. An



"SHADOOFS AND FAUCETS"

Below the new Sennar Dam—A half million acres watered from here.

Cut furnished from Mrs. George Moore Memorial Fund.

were eighteen hundred, but today there are in excess of 3500, to say nothing of several hundred motorcycles and some twenty airplanes.

#### SHADOOFS AND FAUCETS

Older members of the Mission can remember when every drop of water used in the homes was drawn from wells or carried from the river upon the heads of women. Water for irrigation was lifted from the river by oxen drawn water-wheels or raised by hand worked *shadoofs* a bucketful at a time. One man by this method would be able to water about one-fourth an acre if he worked from sun-

invasion as ruthless as that of the barbarians in that it recognizes no barriers of customs, conventions, propriety, or laws of ethics. Everywhere trampling the East into unrecognizable shapelessness, robbing it of all its charm and of most of its hope for salvation.

The Sudan is leaping in one tremendous stride across centuries and into the twentieth century, losing all the background of the Renaissance, Reformation, and the succeeding march of Christianity which now holds our industrialized society to-

gether, and without which it would surely fall. The Sudan is receiving only the mechanics of our age and none of its stabilizing philosophy.

#### THE YOUNG EFFENDI

What is all this going to mean to the lives of the Sudanese whose minds are still filled with third century customs, laws and superstitions? I believe the answer can be seen in the life of the average effendi graduating from Gordon College. He lives two distinct lives. That of the past when he is in his own home. There he dresses in native costume, eats native food, sits and sleeps as a native; but even this he is trying hard to change, which efforts will meet with little success until his mother and wife have been westernized. His other life is that of the office where he wears English clothes and attempts to imitate his senior English superior.

But worse than his worldly wisdom is this young man's attitude toward religion. He has cast overboard all pretense of religion, Moslem or Christian, and following in the footsteps of the majority of Englishmen ruling him he is distinctly unreligious. He observes neither the rites of Mohammed nor the privileges of Christ.

#### RETREAT OR ADVANCE?

Such has been the product of the meeting of the East and West in The Sudan. It has robbed the East of its beauty, simplicity, sincerity, and substituted the worst a machine age can afford. Unless Christianity takes a bold forward step and meets the young Moslem at the cross-roads to point him to the only Life which can ennoble and beautify mankind we will find ourselves vainly chasing him out into his newfound pastures, calling aloud for him to return, only to hear our own echo flung back and with it his scornful laugh. Christianity must move now and keep abreast of the young Sudani or forever trail him.

The Christian missionaries are striving might and main to direct the tide but what can a mere handful accomplish against the flood-tide of six million Moslems. This is no time for retreat. We must advance. Re-inforcements now will save years and years of sweat and blood in the next generation. I believe a mighty revival started now, lacking in sensationalism, but strongly fortified by prayer and hope would sweep from end to end of these Moslem countries, shaking the very Kaaba in Mecca, and entrench Christianity as it never can be entrenched if we permit young Islam to trek where it wills.

### ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

The following article is taken from a letter written by Dr. Stuart Bergsma, in *Missionary Monthly Reformed Review*—Editor.

#### ON TREK IN ETHIOPIA

I am writing this, Nov. 16, 1930 while sitting under a tree far away from our home in Addis Ababa, the capital of Abyssinia. Over a week ago we left that place and still have nearly three weeks to go yet before we reach Sayo, in western Abyssinia. It is only 375 miles away, but it takes about a month to make the trek. At Sayo a Mission council meeting will

be held. Mrs. Bergsma has been doing pretty well on the trek, although part of the time she had to ride mule-back, while she had heart pain. We left Kenneth at Addis Ababa in the care of our missionaries, the Russells, and of God. Our servants had gone ahead with some of our stuff, on the mules. We followed in our old Ford, but it was a pretty wild trail to go over and it became dark before we reached the place where they were. In the darkness I drove the old Ford into a ditch of soft mud and she took



a nose dive down into the mud and we could not get her out.

We slept under the stars on the ground that night (fortunately we had blankets with us in the car). There were only Mrs. Bancroft, Mildred and I. Next morning we deserted our car, hired men to carry our loads, and we caught up with the mule train. Mr. Russell came that day and brought a load of 4 people and said he could get the machine out with his car and by hiring native help and he had taken a man with him to drive my machine back home, and so we parted with them and mounted our mules and joined the train of pack mules. I am not at this time going to give you the whole story. It is too long and too interesting. All the trouble we had with the men whose mules are carrying our beds and food. How they refused to go one day as far as we had trekked and from one morning breakfast to the next evening supper we had no food and slept without blankets (except a thin mule blanket each) on the cold Abyssinian ground! There are so many things to write about that I feel I can not do justice to it now.

We saw the entire coronation of an emperor in Abyssinia. Addis Ababa was simply all excitement for more than a week at coronation time. A friend of ours took moving pictures of it all and I am buying a copy of the films which I am sending home. We also have many pictures from which lantern slides can be made so that we can describe Abyssinia to mission groups.

Our trip now is very interesting and gives us a fine idea of the country as a whole. The people in the interior are very different from the people in the Capital. Yesterday a cow was brought to our camp and the mule men were willing to buy half of her if we bought the other half. Since our "boys" have been living on rather poor food since they started we bought half a cow and after picking out a few choice pieces for ourselves for the next few days, we gave

them the rest. (Half a cow cost us about \$2.50 U. S. money.) Our men cut it into thin ribbons and hang it on a rope in the sun to dry. then they can use it for weeks, and so our camp looks like wash-day only instead of clothes there hang ribbons of meat everywhere and large vultures are circling overhead, swooping down every now and then to try to snatch a bit of meat.

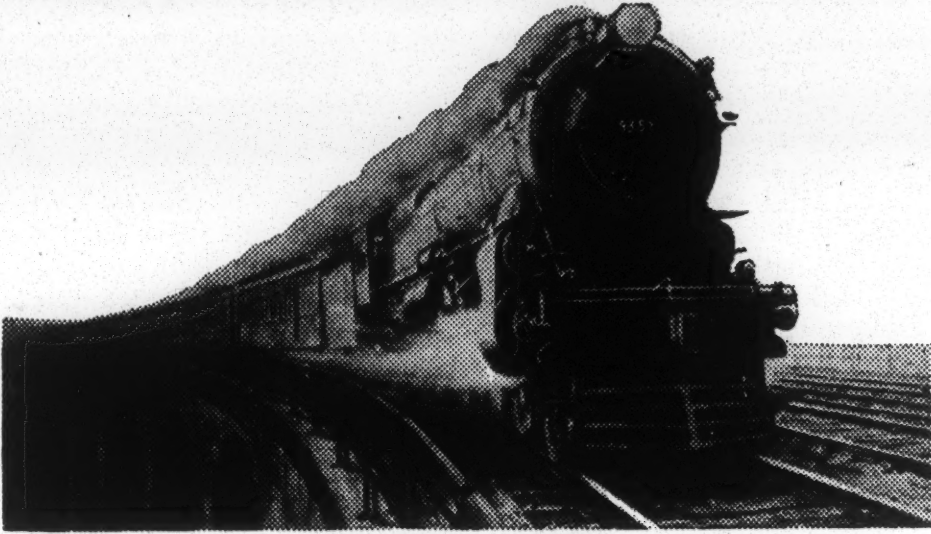
We shall stay in Sayo about 2 weeks for business, then on to Gorei for about 2 or 3 days, then back to Addis.

### NEEDY ABYSSINIA

Abyssinia is four times the size of Great Britain. At present only seven of its forty-three provinces are occupied by missionaries. Eight societies with 71 workers occupy ten stations. There are 72 native workers. The province of Shoa with its capital of Addis Ababa is fairly well occupied, having 36 missionaries, or about half the entire mission force. The rest of the country is practically untouched. What a mission field! A recent article in *World Dominion* speaks fine words about the present emperor as a progressive whose desire is to awaken the soul of the old Church of his country for the uplift of the nation. That old Abyssinian Church is very powerful. It is estimated that a quarter of the adult population of the empire are priests, deacons, or monks. The Church possesses one-third of the land. Says the article: "These priests and monks who murmur their creeds and doggedly croon the ancient chants, are echoes of voices, long stilled in death, which witnessed at the sword's point to the Crucified. . . . The life which is life indeed has never been wholly sapped in the Abyssinian Church, and the Lord again can light her candlestick, that it may give light to all that are in the house." Let us hope so. The United Presbyterians certainly are trying to help in this.

## Editorial

MRS. JOHN P. WHITE, Editor, 214 East Second St., Xenia, Ohio.



THE W. G. M. S. SPECIAL

### ENTERTAINMENT AT THE W. G. M. S. CONVENTION

The Local Committee at Everett, Washington is just as busy as can be getting ready for the coming of the W. G. M. S. June 19-23, 1931.

They are thinking not only of the delegates, missionaries, board members and officers of the organization, but of the Life Members and visitors who will be coming into their midst.

Life Members and visitors will find a welcome and arrangements have been made with the Monte Cristo Hotel for your entertainment at the following rates:

|                               |        |     |     |
|-------------------------------|--------|-----|-----|
| Single room with bath .....   | \$2.50 | per | day |
| Double room with bath .....   | 3.50   | "   | "   |
| Single room with toilet ..... | 2.00   | "   | "   |
| Double room with toilet ..... | 3.00   | "   | "   |
| Single room .....             | 1.50   | "   | "   |
| Double room .....             | 2.50   | "   | "   |

The rate in the homes is \$1.25 for lodging and breakfast.



MONTE CRISTO HOTEL, EVERETT, WASHINGTON



**A NOTE OF THANKS FROM MRS. CAMPBELL**

My dear Mrs. White:

Mrs. Campbell has just dictated the following which she would like published in the March Magazine:

Mrs. Campbell wishes to say that the pages of the Magazine are not sufficient to express her appreciation of the letters and telegrams, the flowers and the fruit and other things too numerous to mention with which she has been showered since she entered Columbia Hospital as a patient. But most of all she desires to express her gratitude for the prayers that are being offered for her recovery. The doctor says she is getting along just as well as could be expected.

Sincerely,

Irene Thompson,

Secretary for Mrs. Campbell.

\* \* \*

**A LETTER FROM THE PRESIDENT OF THE W. G. M. S. TO THE  
WOMEN OF THE UNITED PRESBYTERIAN CHURCH  
OF NORTH AMERICA**

Dear friends:—

This is a personal and intimate letter to each one of you. I'm constrained to make the usual apologies for not writing you earlier for you have been on my mind continually since the Convention in June 1930. I hope you read our message "Aftermath" in the January Magazine. It came right from the heart of every one of us. Those were blessed days here in Greensburg. The quickening power of the Holy Spirit was felt in our church life and we pray that it may ever abide.

Now we turn our attention to the next great convention to be held in Everett, Washington, June 19-23, 1931. We are looking forward to this gathering with unbounded joy and assurance of an outpouring of the Holy Spirit on our meeting and Divine guidance in the work we attempt to do in His name. God has a purpose in leading our steps to the Great Northwest. What a well-spring of power it has been to our beloved church! What a bulwark of strength is suggested in the long list of names of those brave pioneers who planted our church so securely there.

Pioneering is always fascinating for it means a setting apart of the very bravest and best stock to grow up in a new land. We find in the annals of the West, names to conjure with in United Presbyterian history. Those names are repeated over and over in news notes from all over the world. They have gone out to all our Foreign Mission fields and to our schools, colleges and Home Stations. We cherish the names of these great leaders in the United Presbyterian Church, the structure of which stands secure all along the Pacific Coast. Their descendants are still there and it is to such a people that we go for our W. G. M. S. Convention in 1931. They are planning and working and praying for the Convention. We may well look forward to a meeting of great power.

Dear friends, do not forget to join your supplication with their's for a blessing on the Convention. I am so anxious for you to see the program and will have it ready for you before long.

The Convention Theme is:—Prepare ye the way of the Lord, make His paths straight.—Matthew 3:3.

I wish you could all be there. Every woman in our church should, some time, attend the Annual Convention of the W. G. M. S. I wish the young girls could be there. Do all the girls in your church belong to some missionary society or circle? That would be a fine goal for us this year, wouldn't it? It is from that group that we hear the words, "Here am I, send me", so let us labor to capture their interest and God will do the rest.

God is carefully guarding the valuable lives of some of our noble leaders. We hope that you folks in the West may be permitted to meet and hear *all* the members of that wonderful group known as The Women's Board.

Thank you for the many kindly messages and the promise of your prayers. They have indeed given me courage. Continue to pray earnestly that God may bring us together for great spiritual blessing.

Lovingly,

Mrs. Fred Morgan.

\* \* \*

### TRIP TO OUR MISSION FIELDS

There has been a surprising interest shown in the Trip to our Mission Fields which was announced in the January and February numbers of *The Womens Missionary Magazine*. Many inquiries have come in. Many of our church people who would be making a trip to the Orient may have the added privilege of visiting the mission work of our church under the guidance of missionaries. The party will necessarily be limited.

Any who wish further information may write to the Editor who will put them in touch with those planning the tour.

\* \* \*

### QUESTIONNAIRE

1. Who is the "Moonlight Lady"?
2. Locate our schools in the Mountain Region.
3. What is the "M. T. & J. W."?
4. The only hospital in the county—Where?
5. Why must the term "Religious Liberty" be re-defined?
6. In what outpost is there an "Uplifted Cross"?
7. What girls sang a song in a strange language?
8. They wrote a pageant and presented it in their own language—  
Who?
9. What service did a barber render?
10. How many automobiles in The Sudan today?



# Thank-Offering Department

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary

905 Publication Building 9th St., Pittsburgh, Pa.

## ANNUAL PRESBYTERIAL REPORTS

Here follows a list of Thank-Offering reports that have been received since the list appeared in the February Magazine.

| PRESBYTERIAL          | SECRETARY                 | DATE RECEIVED    |
|-----------------------|---------------------------|------------------|
| 18. Lake              | Mrs. J. E. Barr,          | January 6, 1931  |
| 19. Argyle            | Mrs. Foster McEachron,    | January 7, 1931  |
| 20. Puget Sound       | Mrs. C. M. Tucker,        | January 7, 1931  |
| 21. Tennessee         | Mrs. B. B. Evans,         | January 7, 1931  |
| 22. Monmouth          | Mrs. W. E. Gallagher,     | January 7, 1931  |
| 23. Keokuk            | Mrs. R. C. Gibson,        | January 9, 1931  |
| 24. Chartiers         | Mrs. Fred W. Hartlieb,    | January 9, 1931  |
| 25. Philadelphia      | Mrs. J. L. Montgomery,    | January 9, 1931  |
| 26. Nebraska          | Mrs. Bruce McCulloch,     | January 10, 1931 |
| 27. Des Moines        | Mrs. W. F. Graham,        | January 12, 1931 |
| 28. Indiana           | Mrs. Ed. A. Smith,        | January 12, 1931 |
| 29. Beaver Valley     | Mrs. T. A. McAulis,       | January 13, 1931 |
| 30. Boston            | Laura M. Stewart,         | January 13, 1931 |
| 31. Caledonia         | Mrs. Neil Cameron,        | January 13, 1931 |
| 32. Cedar Rapids      | Mrs. J. B. Pollock,       | January 13, 1931 |
| 33. Kiskiminetas      | Ethel V. Ashbaugh,        | January 13, 1931 |
| 34. Mansfield         | Mrs. J. W. Milligan,      | January 13, 1931 |
| 35. Ohio Northwestern | Mrs. Ora McCall,          | January 13, 1931 |
| 36. Southern Illinois | Mrs. Frank S. Torrens,    | January 13, 1931 |
| 37. Kansas City       | Mrs. T. S. Evans,         | January 14, 1931 |
| 38. Mercer            | Mrs. J. W. Tait,          | January 14, 1931 |
| 39. Rock Island       | Cora M. McKown,           | January 14, 1931 |
| 40. Butler            | Mrs. B. R. Williams,      | January 14, 1931 |
| 41. Arkansas Valley   | Mrs. J. A. Harper,        | January 14, 1931 |
| 42. New York          | Mrs. C. Bauer,            | January 14, 1931 |
| 43. Conemaugh         | Mrs. L. H. Miller,        | January 15, 1931 |
| 44. Steubenville      | Mrs. H. B. Haverfield,    | January 15, 1931 |
| 45. Westmoreland      | Mrs. Christy G. Shaw,     | January 15, 1931 |
| 46. Allegheny         | Mrs. S. H. Jamison,       | January 15, 1931 |
| 47. Cleveland         | Mrs. J. A. MacDonald,     | January 16, 1931 |
| 48. Colorado          | Mrs. C. M. Work,          | January 17, 1931 |
| 49. Hudson            | Mrs. D. W. Park,          | January 17, 1931 |
| 50. San Francisco     | Margaret A. Miller,       | January 17, 1931 |
| 51. Chicago           | Mrs. R. C. Gibson,        | January 17, 1931 |
| 52. Los Angeles       | Mrs. Helen R. Hope,       | January 19, 1931 |
| 53. Muskingum         | Mrs. Charles P. Proudfit, | January 19, 1931 |
| 54. Monongahela       | Mrs. B. M. McCartney,     | January 22, 1931 |
| 55. Idaho             | Mrs. C. J. Brinkley,      | January 31, 1931 |

## Life Members

### LIFE MEMBERS

\$25.00 each

To January 1, 1931

347. Anna Boyd, Washington, Pa. In memory of her mother, Mrs. Jane Boyd.
348. Mrs. James A. Witherspoon, In Memoriam. By Clara Witherspoon.
349. Mrs. Mary Elizabeth Borland Irvine, In Memoriam. By her aunt, Mrs. Mary Borland Farrar.
350. Mrs. Ada Bevelle, Topeka, Kansas. By Mrs. M. Alexander.
351. Mrs. Mary Stevenson, Sidney, Ohio. By her sister, Mrs. J. R. Thompson.
352. Mrs. Della Stevenson, Jacksonville, Fla. By her sister, Mrs. J. R. Thompson.
353. Mrs. R. L. Thompson, Jr. Bellevue, Pa. By Mr. and Mrs. R. L. Thompson.
354. Mrs. Ralph Witherspoon, Bellevue, Pa.
355. Mrs. Julie Ickes, Emsworth, Pa.
356. Mrs. Lillie Moore Smith, Miller's Ferry, Ala.
357. Mrs. Lavina Gaines, Chase City, Va. By Margaret E. Campbell.
358. Mrs. George Maharry, Berkeley, Cal. By Mrs. Hormel.
359. Mrs. Adam Walters, In Memoriam. By her daughter, Mrs. Ernest Walters.
360. Mrs. Daniel Gillis, San Francisco, Cal. By Mrs. W. F. Joseph in memory of her husband, W. F. Joseph.
361. Mrs. Rose Wetsel, San Francisco, Cal. By Mrs. W. A. Livingstone in memory of her husband, W. A. Livingstone.
362. Mrs. J. F. Pugh, San Francisco, Cal. By Mrs. B. B. McLellan.
363. Frances T. Fisher, San Francisco, Cal. By the "Frances Gibson Circle".
364. Mrs. August Generice, Portage, Wis.
365. Mrs. E. C. Neunfeldt, Bloomer, Wis.
366. Mrs. Smith Faris, West Allis, Wis. By her husband.
367. Mrs. T. R. Ferguson, Alexis, Ill. By her sister, Evaline Renwick, R.N.
368. Mrs. Rose G. Hogue, Kirkwood, Ill. By the Anna McClymonds W. M. S.
369. Mrs. Howard Kilgore, Monmouth, Ill. By Mrs. Nellie Morgan.
370. Mary A. Kerr, Monmouth, Ill. By Alice Winbigler, in memory of her sister, Julia Winbigler.
371. Mrs. Prudence Campbell, Monmouth, Ill. By Ninth Ave. W. M. S.
372. Mrs. Olive Shane Allison, Stronghurst, Ill. By Mrs. Jennie E. Allison.
373. Nancy Findley, Stronghurst, Ill. By the Martha Mission Circle.
374. Mrs. Pearl H. Myers, Bellevue, Pa. By her parents.
375. Mrs. Carl Walberg, Pittsburgh, Pa.
376. Mrs. L. W. Griffith, Pittsburgh, Pa.
377. Mrs. Andrew Paton, Pittsburgh, Pa. By Mrs. Lee Morgan.
378. Mrs. Amelia Striepeke, Pittsburgh, Pa. By Mrs. Alexander Carson.
379. Eleanor Downie, Pittsburgh, Pa. By a friend.
380. Leila McCulloch, Pittsburgh, Pa. By Swissvale Y. W. M. S.
381. Mrs. William Sommerville, Verona, Pa. By W. M. S.
382. Dorothy Taylor, Pittsburgh, Pa. By Minnie Edmundson, in memory of her mother.
383. Mrs. John Geyser, Carnegie, Pa. By Mrs. Frank Weister.
384. Mrs. Loretta Yeager, Carnegie, Pa. By Mrs. Frank Weister.
385. Mrs. Elwood McClurken, Oakdale, Ill. By Mrs. James McQuilken.
386. Mrs. Thomas Clark, Carnegie, Pa. By Mrs. James Cummings.
387. Mrs. W. J. Jarvis, Carnegie, Pa. By Mrs. W. J. Beggs.
388. Frances Allen, Conneaut Lake, Pa. By Pearl Milholland.
389. Mrs. Harry Kunde, Pittsburgh, Pa. By a friend.
390. Mary Etta Poole, Pittsburgh, Pa. By a friend.
391. Mrs. Russell V. Beckett, Pittsburgh, Pa. By a friend.
392. Jennie Badger, Pittsburgh, Pa. By a friend.
393. Mrs. James S. Garvin, South Ryegate, Vt.
394. Mabel Aiken, Bellefontaine, Ohio. By her sisters.
395. Jessie M. McAra, Bellefontaine, Ohio. By her aunt.
396. Mrs. C. H. Price, Findlay, Ohio.
397. Mrs. Ralph W. Frost, Findlay, Ohio.
398. Mrs. Mary Frances Hirst, Wad Medani, Sudan. By her mother, in memory of her father, J. K. Herron.
399. Mrs. Charles Fowler, Torrington, Wyo. By friends.
400. Mrs. Ann Hoekstra, Torrington, Wyo. By friends.
401. Mrs. Tom Weir, Torrington, Wyo. By friends.
402. Ellen Margaret Gordon, Chicago, Ill. By Torrington, Wyo. W. M. S.
403. Mrs. J. H. McClure, Bristol, Colo. By friends.
404. Cordelia Crozier, Bristol, Colo. By friends.
405. Ruth Tietze, Kansas City, Kans.
406. Mary J. Jamieson, Pittsburgh, Pa. By her niece, Nan M. Jamieson.
407. Mrs. Harry Davies, Philadelphia, Pa.
408. Jennie P. Ross, Philadelphia, Pa.
409. Mrs. J. F. Leupold, Philadelphia, Pa.
410. J. Cherry Moffatt, Philadelphia, Pa. By her sister, Mrs. Toy.



411. Mrs. Martha Livingston, Conneaut Lake, Pa. By Mrs. Martha Coley and daughter.
412. Mrs. J. E. Barr, Waterford, Pa. By Lavina Moore.
413. Mrs. E. E. Mercer, Erie, Pa. By King's Daughters.
414. Margretta King, Erie, Pa. By W. M. S.
415. Mrs. W. E. Runkle, Oil City, Pa. By W. M. S.
416. Mrs. David McDaniel, Oil City, Pa. By W. M. S.
417. Helen Callahan, Kennard, Pa. By May Holland Y. W. Circle.
418. Mrs. Emens Blair, Jamestown, Pa. By W. M. S.
419. Mrs. John Laird, Greenville, Pa. By W. M. S.
420. Mrs. John Baird, Greenville, Pa. By Margaret Brown's Bible Class.
421. Anna E. McElhaney, Greenville, Pa.
423. Mrs. R. E. Wilson, Hartstown, Pa. By W. M. S.
424. Mrs. Beulah McDowell, Hartstown, Pa. By W. M. S.
425. Mrs. Eva Collins Orr, In Memoriam. By W. M. S.
426. Mrs. Betty Marks, Pittsburgh, Pa.
427. Mrs. Janie Given, In Memoriam.
428. Mrs. I. N. Cone, Bellingham, Wash. By a friend.
429. Mrs. L. L. Gaylord, Bellingham, Wash. By a friend.
430. Mrs. E. Hess, Bellingham, Wash. By a friend.
431. Mrs. S. A. King, Bellingham, Wash. By a friend.
432. Mrs. A. Morrison, Bellingham, Wash. By a friend.
433. Mrs. Carl McCoy, Bellingham, Wash. By her family.
434. Mrs. J. B. Mortland, Everett, Wash.
435. Mrs. J. B. Murphy, Seattle, Wash. By a friend.
436. Mrs. W. B. Monks, Seattle, Wash. By First Church W. M. S.
437. Mrs. W. E. Handford, Seattle, Wash. By a friend.
438. Alice Rogers, Everett, Wash. By Mrs. E. M. Walrath.
439. Stella McMichael, Bellingham, Wash. By her mother, Mrs. Ella McMichael and sister, Mabel McMichael.
440. Mrs. Offie McLaughlin, Somerville, Ind. By W. M. S.
441. Mrs. Melissa Patton Meek, Greensburg, Ind. By Spring Hill W. M. S.
442. Mrs. Theodore F. Humphrey, Milroy, Ind. By Spring Hill W. M. S.
443. Mrs. Nilia D. Work, St Louis, Mo. By her sisters Martha, Ruth and Esther Dame of Maria Blair Y. W. M. S., Princeton, Ind.
444. Henrietta McGregor, Princeton, Ind. By Maria Blair Y. W. M. S.
445. Mrs. Anna May Howting, Birmingham, Mich. By her husband, S. M. Howting.
446. Mrs. Charles Dubois, Royal Oak, Mich. By a friend.
447. Eleanor Cheney, Detroit, Mich. By Florence Wilson.
448. Sarah J. Brooks, Birmingham, Mich. By friends.
449. Mrs. John Brooks, Birmingham, Mich. By friends.
450. Mrs. Ralph Kreger, Birmingham, Mich. By friends.
451. Mabel Wood, Detroit, Mich.
452. Mrs. Jennie Saxton, Detroit, Mich.
453. Mrs. James Biggart, In Memoriam. By her daughters, Mrs. F. R. Milligan and Mrs. C. A. Parnell.
454. Mrs. W. D. Barnes, New Sheffield, Pa. By Elizabeth Mck. Moore.
455. Ella N. Ingles, New Sheffield, Pa. In memory of Mary M. Moore.
456. Jennie McMaster, Sparta, Ill.
457. Mrs. Frank Mason, St. Louis, Mo.
458. Mrs. Mary Robb, Swanwick, Ill.
459. Joan Dunn, St. Louis, Mo.
460. Mrs. C. S. Ramsdale, Columbus City, Iowa.
461. Mrs. Sarah McCrae, Columbus City, Iowa.
462. Mrs. Charlotte Wilmering, Columbus City, Iowa.
463. Mrs. Frank Johnston, Columbus Junction, Iowa.
464. Mrs. W. W. Dafler, Richmond, Ind.
465. Mrs. Grace Gabbard, Stanton, Ky.
466. Martha A. McQuiston, In Memoriam. By her nieces, Anna and Margaret McQuiston.
467. Ella Lowry, Pittsburgh, Pa.
468. Mrs. Alexander McAteer, Pittsburgh, Pa. By Mrs. J. Woods McCormick.
469. Mrs. Joseph Fulton, Pittsburgh, Pa. By Mrs. M. A. Hughes.
470. Mrs. Rebecca Meadowcroft, Pittsburgh, Pa. By W. M. S. of Fourth Church.
471. Beulah R. Brooks, Pittsburgh, Pa. By Mrs. M. A. Hughes.
472. Mrs. A. B. Lindsay, Pittsburgh, Pa. By a friend.
473. Mrs. Edna Anderson, Cedar Creek, Tenn. By her mother, Mrs. Stewart Seaton and her aunt, Mary Seaton.
474. Mrs. R. L. Brownlee, Little York, Ill. By Mrs. Fara H. Martin.
475. Mrs. Paul Sipple, Rock Island, Ill. By W. M. S. of Third Church.
476. Laura Summers, Salineville, Ohio.
477. Mrs. Thomas H. Fisher, East Liverpool, Ohio. By Y. W. M. S. of Second Church.
478. Estella Barber, East Liverpool, Ohio. By her mother, Mrs. W. J. Barber.

479. Mrs. J. Mont Patterson, Steubenville, Ohio. By Mrs. George Ewing.
480. Mrs. J. H. Helsley, Steubenville, Ohio. By a friend.
481. Mrs. Willis McCullough, Steubenville, Ohio. By Mrs. C. N. Wood.
482. Mrs. William F. Walker, Steubenville, Ohio. By her sons, George and Frank.
483. Mrs. John Mullen, Steubenville, Ohio. By C. N. Wood.
484. Mrs. William Martin, Steubenville, Ohio. By Mrs. George Ewing.
485. Mrs. Lida R. Graham, Carrollton, O. By W. M. S. Scroggsfield, Ohio.
486. Jennie R. Walker, Cleveland, Ohio. By W. M. S., Scroggsfield, Ohio.
487. Mrs. Jacob Howells, Steubenville, O.
488. Mrs. Caroline Stobert, Pittsburgh, Pa.
489. Mrs. Sarah D. McCuean, Pittsburgh, Pa.
490. Mrs. L. A. Pastorius, Canton, Ohio. By W. M. S.
491. Alda Lytle, Fredericksburg, Ohio.
492. Mrs. Robert McCay, Fredericksburg, Ohio.
493. Mrs. I. L. Miller, Freeport, Pa.
494. Mary Etta McIntyre, Freeport, Pa.
495. Mrs. Mary E. McCullough, Apollo, Pa. By her children.
496. Mrs. H. M. Kneppshield, Apollo, Pa. By friends.
497. Mildred Jackson, Apollo, Pa. By Group No. 3.
498. Dorothy Jackson, Apollo, Pa. By Group No. 1.
499. Elizabeth Anderson, Vandergrift, Pa. By Group No. 2.
500. Marjorie Thompson, Apollo, Pa. By Mr. and Mrs. A. B. Montgomery.
501. Mrs. Mae Jackson, Apollo, Pa. By Senior and Y. W. Societies.
502. Mrs. Katherine Kerr, Kittanning, Pa. By Mrs. W. V. Ritchie.
503. Dr. Z. R. Scott, In Memoriam. By Mrs. Z. R. Scott.
504. Mrs. James T. Jamieson, Parnassus, Pa.
505. Mrs. Hattie McGowan, New Kensington, Pa. By Mrs. W. L. Hankey.
506. Mrs. Mary Rankin, Home, Pa.
507. Mrs. J. C. Wright, Parkersburg, W. Va. By her daughter, Mrs. Edward Walter.
508. Mrs. J. Glenn Berry. By a friend.
509. Lois Eleanor Williamson, New Castle, Pa. By a friend.
510. Mrs. Macie Stoner, New Castle, Pa. By the M. E. M. Bible Class of Oak Grove Sabbath School.
511. Eleanor L. Young, In Memoriam. By her mother, Mrs. Alvin E. Young.
512. Mrs. Sadie K. Barnes, Grove City, Pa. By her children.
513. Mrs. Walter J. Skellie, Luxor, Egypt. By a friend, of Second Church, Butler, Pa.
514. Mrs. Mark McKee, Butler, Pa. By Mrs. Gibson and Mrs. Weihe.
515. Mrs. Elizabeth M. Thompson, In Memoriam. By her daughter, Belle Thompson.
516. Mrs. Lillian Hays, In Memoriam. By her husband, C. F. Hays and her son George.
517. Mrs. Ray Adanis, Fairview, Pa. By a friend.
518. Nannie Logan, Butler, Pa.
519. Mrs. J. E. Cashion, Butler, Pa.
520. Mrs. F. C. Anshutz, In Memoriam. By her daughter, Mrs. J. E. Cashion.
521. Mrs. Lavina Eakin, Emlenton, Pa. By East Unity W. M. S.
522. Mrs. Margaret Wick, Harrisville, Pa. By her children, Mrs. W. S. Smith and George Wick.
523. Mrs. J. Y. Jackson, Harrisville, Pa. By her husband, Rev. J. Y. Jackson.
524. Mrs. Emma McGill, Keister, Pa. By Bethel W. M. S.
525. Mrs. Jennie Dobson, Slippery Rock, Pa. By Bethel W. M. S.
526. Mrs. Anna E. Dicky, Slippery Rock, Pa.
527. Mrs. Loyal Hall, Butler, Pa.
528. Mrs. Elizabeth Davidson, Grove City, Pa.
529. Mrs. Lizzie Williams, Grove City, Pa.
530. Mrs. Dora Ferguson, Boyers, Pa. By W. M. S. of Eau Claire, Pa.
531. Mrs. Minnie J. Kelley, Grove City, Pa.
532. Mrs. Fred Gough, Struthers, Ohio. By her mother, Mrs. Charles Kimmel.
533. Margaret Miller, Sebring, Ohio.
534. Mrs. R. E. Campbell, Grove City, Pa.
535. Mrs. Katherine Robertson, By W. M. S., Whitinsville, Mass.
536. Mrs. Margaret Ann Dundas, By W. M. S., Whitinsville, Mass.
537. Mrs. Margaret Burton Graham, Pittsburgh, Pa. By Mrs. Emma Ryan.
538. Mrs. Margaret Reese, Nampa, Ida. By friends.
539. Mrs. Lena Alperman, Etna, Pa.
540. Mrs. Margaret Robinson, Columbus, Ohio. By Dr. and Mrs. J. A. McClure.
541. Mrs. Clyde H. Loughridge, Lakewood, Ohio. By her husband.
542. Mrs. Lester Kennedy, Valencia, Pa. By Mrs. William Wilson.

#### A CORRECTION

Life Member number 314 should read "Marion Kenyon" instead of Mary Kenyon.



# Young Women's Department

Edited by the Young Women's General Secretary,  
**MISS IDA B. LITTLE,**

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

**MOTTO**—"Do not be a mere STARTER—Be a FINISHER."

**AIMS**—1. Support the Special so that Egypt may have a share, too.  
2. A Circle or a Y. W. society in every congregation.  
3. Support each of the Seven Departments.

**YOUNG WOMEN'S SPECIAL WORK FOR 1930—1931**

Support of Girls' Boarding School, Pasrur, India, \$4,350. Salaries—Home—Mrs. J. W. Pollock, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Corsicana, Texas, \$2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; Miss Mary Cole, Wadi Halfa, Sudan, \$1,600. Total askings, \$8,630.

## ON THE SLIDING SCALE!

So seem the contributions to the Special Fund. Here is the report of January for seventeen years, only one report missing,—that of 1916. You will notice that the "slide is upward for several years then a drop and again up but lately it seems to be frequently downward. 1914 is the first record here given. The last is for the present year, 1931. \$620.00, \$707.00, \$855.00, \$1167.00, \$944.50, \$1123.00, \$1308.00, \$1448.50, \$2058.00, \$1743.00, \$1946.00, \$1670.00, \$1785.75, \$1594.50, \$1599.50, \$1621.25, \$1573.60.

The report in April, however, is the deciding one. Even if there appears to be a shortage in January, that does not say that the end of the year shall see a deficiency. If every society does its best, nothing more can be asked.

In order to keep the citizens of our land stirred up to the fighting point when Spain had committed atrocities in Cuba and had taken vengeance on the United States in the sinking of the battleship, Maine, the slogan was heralded abroad,—*"Remember the Maine!"* And it had the desired effect!

No such vindictive slogan is wished upon the members of the Young Women's societies, but we do hope that you will keep in mind those Egyptian kerchiefs which came to America last year! Can we not increase the amount of the Special Fund enough to include Egypt in our beneficence? We do want to pay the full amount of salaries already pledged and the upkeep of Pasrur School, but let every one lend a hand and—

## REMEMBER THE EGYPTIAN KERCHIEFS!

A belated 1930 report came in *January*, 1931. If that society had reported promptly, it would have received one of the Egyptian kerchiefs. It contributed to each of the Seven Departments. Is there one society that worked real hard to earn a kerchief in 1930 allowing itself to lag in 1931 because no award is being offered this year? Surely the members of the Y. W. M. S. are more loyal than that.

As you read this, March, the last month of the church year, is upon you. Do not permit your society to fail the so-called "general work"; the sustaining of work in school, hospital, evangelistic work, etc.

**BE SURE TO GET YOUR BLUE REPORT BLANK FILLED OUT ON TIME AND SENT TO THE YOUNG WOMEN'S SECRETARY OF YOUR PRESBYTERIAL SO THAT SHE MAY HAVE IT BY APRIL 5. DO NOT FAIL!!!**

## AND STILL MORE SAY IT— "THANK YOU"!

The Flora Jameson Circle of the Fairview Church, near Butler, Pa. wishes to express thanks for the beautiful kerchief and hopes to be more interested in missions, especially in Egypt. Correspondent, Mrs. H. T. Thompson.

The Y. W. M. S. of Franklinville, N. Y., appreciating the kerchief award, wishes to thank Miss Finney and the women of Egypt for the beautiful handiwork and for the love which prompted it. "It is a link

which binds us closer to our Egyptian sisters."—Mrs. F. S. Bull, correspondent.

The Lottie Mae Ellen Missionary society of Newton, Kansas, also, appreciates its kerchief, not only for its beauty but as well for the kind thought which prompted our Egyptian friends to make the kerchiefs. Miss Finney as promoter of the gift idea receives her thanks, too. Miss Jeannette McArthur, correspondent, adds: "At each meeting we are reminded of this gift for the leader always wears it, either tied about her head or over her shoulder, thus bringing to our minds more vividly the work the missionaries are doing".

May it be said again that the kerchiefs were contributed by the women and girls of Egypt. Miss Minnehaha Finney suggested that Egypt would be glad to offer such an award or rather—prepare articles for award. Any expense in bringing the package to its destination in America was met by the Board. The plan for distributing kerchiefs was a Board action.

Mrs. Alice Hoyle of Springfield, O., secretary of the Ethel B. McKune Society, in speaking of the kerchief received by her society says: "It is lovely and we are very proud of it and of the fact that we are able to give a little to all of this wonderful work."

Mrs. Henry Wilmer Blackburn, Claysville, Pa., writes:

"We wish to express our kindest thanks to the girls of Egypt who have made the beautiful kerchiefs that we are so proud to own.

"The night we presented it to our society we had our own Miss Alice Grimes, who is home on a year's furlough, with us.

"She draped it about her head as worn in Egypt and her message to us was a real inspiration.

"May the Egyptian girls and the girls of our own country who labor so faithfully with them be greatly blessed is the earnest prayer of our society."

## THE FIELDS ARE WHITE

By Lillian McClintock Lamphere

To every one a work is given,  
A task none else can do;  
You cannot do my work for me,  
No more than I for you.

The Master sets our tasks for us,  
His is the strength and grace  
Bestowed on those who will but ask;  
Which all our needs embrace.

The Master gave to us the work  
Of telling of His love,  
Each in his time and way and place  
With wisdom from above.

The fields are white; shall we withhold  
The sickle from the grain  
While occupied with pride of life  
And love of earthly gain?

In foreign lands where idols vain,  
With eyes that cannot see,  
And helpless feet that never walked,  
We see on bended knee,

Benighted heathen reaching out  
Their plaintive hands today  
Where help is vain; shall we refrain  
From showing them the way?

Shall we withhold our prayers and gold  
From these who have not known  
Of Him who gave His life to save,  
And for their sins atone?

Ah, but we say, "What can I do?  
I cannot help or go;  
With naught to spend, how can I send  
To save them from their woe?"

Our work, perchance, is nearer home  
Among our friends and kin  
Is need of prayer that even there  
The Lord may enter in.

The time is short, it never waits,  
The call is for today;  
The Master's work we must not shirk,  
It will not brook delay.

Note:—The above lines were sent in by a friend of the composer. They were used at a community meeting and it was thought



that they deserved a wider reading. We should be glad if others would send for publication appropriate original selections such as the one here presented.

It might be interesting to know who Mrs. Lamphere is. She is a member of our church in Kirkwood, Illinois, one much interested in the mission work of the church.

### YOUNG WOMEN'S SPECIAL COLUMN

My dear friends:

No doubt you are thinking that your representative at Frenchburg has been very negligent, but how the days do speed by when one is busy!

I have just returned from my Christmas vacation spent quite delightfully visiting our college at Knoxville and our Mountain schools in Eastern Tennessee and Kentucky. All are doing splendid, worthwhile work.

Perhaps the thing we have talked about the most this last fall and winter has been the drought which has been most severe in this part of Kentucky. Aside from the fact that many have suffered from poor crops or none at all,—and this meant financial failure—our ever present problem was the shortage of water for the school and dormitory. How true the saying, "You never miss the water 'til the well runs dry." We never realized how many hundreds of gallons we used per day until all of our drinking water had to be hauled in ten gallon cans from our farm and a limited supply pumped daily into a tank from an emergency well. This well went dry two days before our vacation. However, further drilling has been made and a sufficient supply for present needs obtained.

We have not so many girls in the dormitory this year, the girls of the grades outnumbering those of high school age. Our clothes room has been of real service to several of the girls, and many times this fall and winter have we visited this "store" and chosen warm clothing and pretty dresses for some girl needing just those things. There have been more

calls for these things among our school girls than in other years, although the clothes room is always of real service to the community.

Our days are filled with work and play. The Christmas festivities are now over but pleasant memories still linger. Every one had a share. The pupils of the lower grades put on a play at the school house which was appreciated by visiting parents, friends and the student body. This was followed by a visit from Santa who had a gift for every student.

The two Glee Clubs presented a play at the gymnasium. Following this, there was a party for the dormitory boys and girls in the girls' parlor. The parlor was bright and cheerful with the usual Yule-time decorations. All the teachers were present as were also the parents of Rev. Mr. Work, Mr. and Mrs. James Work of Colorado, and family. These all helped in the singing of Christmas songs and in the jollification which followed the distribution of such gifts as make for fun and frolic.

The teachers, too, did their share for many evenings were spent in the careful packing of eighty-eight boxes sent to the needy of Menifee County. These boxes contained warm clothing for each member of the family; also a toy, book, doll or game for each child. All this was made possible by the generous gifts of the many friends of Frenchburg School.

I want to thank those Young Women's societies which so kindly and thoughtfully sent me Christmas and New Year's greeting cards assuring me of their interest and prayers.

It is helpful and encouraging to know that earnest groups of young women and girls over the church are praying for my girls, for me and for the success of the work here.

May the year 1931 be a successful one for all Young Women's Missionary societies with all objectives reached is the wish of

Your friend,

Mrs. Caroline Pollock,  
Frenchburg, Ky.

### "ONLY CLAY"

A correspondent sent in a clipping with the above title. In the article was described the visit to a store where objects of art were on display. Flowers and fruit seemed to greet you, but the sense of smell failed to detect the fragrance of the rose or lily which is so refreshing or the delicious aroma of just ripe fruit, which is so appetizing. The weight of the several objects was too heavy to indicate sure-enough roses or apples.

As the visitor looked about, a woman with a piece of clay in her hand came around. She explained that every object was just ordinary clay. Each had been moulded to suit the fancy of the artist. It was then fired and later subjected to the hand of the painter. It was then a thing of beauty, ready for the beauty lover who frequents such shops.

All of this is but a parable of life. We are the clay. The Master Artist is ready to mould us. Life offers many furnaces in which the moulded clay may be permanently settled as to shape and hardness. If the finished product is not lovely, it is most likely that another than the Great Artist

has done the shaping. You have heard a good deal about "self-made" people! As one said, "It is scarcely necessary to announce the fact"!

The Master Artist with yielding clay can fashion wonders. She was a woman with a charm that few possessed. It was not the contour of her face or her delicate coloring or beautifully arched brows or her stately carriage or any other external that made her beautiful. It was rather the sweet spirit yielded to the will of the Master that shone out. She was a vessel of honor mete for the Master's use. She had a humble spirit, a willing mind.

Since we are all common clay the Church is necessarily made up of such material; so is any other organization including the missionary society. But many lives seem to radiate cheer and happiness,—they are obedient to the Master. Others with equal opportunity show little or no radiance. The difference lies in the measure of yielding to the Master Artist.

Common clay? Yes. But one may be beautiful. "Is your life a wrecked, ruined, broken vessel; or a beautiful vessel used by the King of kings for His glory and honor"?

## Methods

The Avalon, Pa. Y. W. M. S. program for the year just closed, 1930, has been passed in. Its cover of gray, conventionally stencilled in black, has on it a cabinet sized photograph of one of our faithful missionaries, Miss Flora Jameson of India. It is indeed a very attractive cover.

Within the cover is this verse:

"Have you found the heavenly light?

Pass it on.

Lands are groping in the night,

Daylight is gone.

Hold thy lighted lamp on high,

Be a star in some one's sky,

He will live who else would die,

Pass it on."

This society confines its study to mission topics so far as the program

indicates. Mrs. M. E. Cready is the chairman of the program committee. No address is given. Perhaps just Avalon, Pa. would be sufficient.

Not often does a society send in two programs the same month for review. The Y. W. M. S. of Avalon has given the one for 1930 and also the one for 1931. The cover for the 1931 program is striking. It is orchid in shade with a scene in paint, yellow, green and brown as a decoration. The cover of the church calendar with a picture of the church forms the outer leaves of the program proper. An "information" page comes early in the book. No one need be ignorant. In the devotional part of the program, the name of the one to have a definite



prayer is listed, this aside from the leader of the devotions. The Scripture for each meeting is designated as a "Bible message", attention being directed to a special theme to be found in the verses. Mission study is a feature of each meeting. Miss Celia J. Blake of Avalon is chairman of the committee. We think that Miss Blake is likely responsible for the art touches on the year-book. At least she knows how to do it.

A velvety palm tree sketch in stencil adorns the cover of the year-book of the W. M. S. of Avalon, Pa. Like many other programs, some thought gems grace its pages. "We are all missionaries, the sent ones of the King. Not our field but our faithfulness matters." "Show me the man who has made no mistakes and I will show you the man who never does anything." "The real question is not how much of my money I will give to God, but how much of God's money I will keep for myself." "The consecrated missionary church is not a cistern, but a living fountain." One of the books to be used in study is "Christ Comes to the Village". Mrs. O. H. Milligan, 805 Taylor Avenue, Avalon, Pa. is president of the society.

The program of the Ethel B. McKune society of 2nd Springfield, O. has a novel cover, black lettered in gold. The effect is quite good. The program proper is mimeographed but the cover and a few set pages are in print. Like several other societies, a special missionary for every girl is pasted on a front page,—entitled "My Missionary". It appears that one person is assigned to conduct the devotional part for the year. You might like to know just what plan this leader has in mind. The correspondent is Mrs. Alice L. Hoyle, 1920 Clifton Ave., Springfield, Ohio.

Mrs. C. J. Williamson, 411 Sheridan Ave., New Castle, Pa. has forwarded the year-book of the Highland

church W. M. S. The text-books to be used in the study for the year are noted on the front cover so that one may see at a glance the general topics for discussion. It seems that one person has been selected to present the foreign book and another the home book, a questionnaire to conclude the study of each book, the membership to be drawn upon to give of the knowledge gained.

Above the picture of the missionary face appearing on page one are these words: "This missionary is your prayer partner"; also, "Write to her—Pray for her". Just under her name is the suggestion, "Find out all you can about her".

This society has a prayer group. It makes an effort to enlist as many as possible in direct interest. The names of those chosen to lead the several meetings are printed in the year-book. May it be that much failure in carrying on a prayer group lies in the fact that no definite plans are made for this part of the work?

#### A MEMBERSHIP DRIVE

"The Young Women's Missionary Organization of Monongahela Presbyterial is launching a drive, beginning in February, for at least *one thousand new members* and *twenty-five new societies* before the Spring Presbyterial.

The Presbyterial has been divided into four groups, north, east, south and west with various chairmen and committees in charge. The presidents of all the societies are rallying splendidly to this drive, and with the able leadership of our Presbyterial Young Women's Secretary, Mrs. Ethel Y. Duff, we are hoping for and expecting great success for the drive."

This notice was sent in by Mrs. D. C. Campbell, Verona, Pa., a member of the committee, asking for publication in the Magazine.

## Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

### EZEL NOTES

The Ezel Sabbath School has shown a marvelous growth during the past month. The average attendance for the month of January was 117, an increase of 39 per cent over the December average of 84. The January offerings showed an increase of 19.3 per cent over those of December. These are the largest offerings in the history of the entire school, and the attendance is the highest with the exception of that on the day when the church was dedicated.

The enrollment in the school continues to increase. We have new pupils in all the grades but the High School has had the greatest growth. At present twenty-six are enrolled in the Junior High and fifty-three in the Senior High. Several country school teachers, three of them married, are among the new pupils enrolled the second semester. We are glad to have these teachers with us for it shows that our school is rendering satisfactory service to the community.

Since the coming of Mr. Myers considerable work has been done on the farm. Fences are being repaired, trees pruned, and live stock purchased. Other improvements will be made as spring approaches.

We wish to thank our friends who responded to our special plea for clothing, and also the workers at Frenchburg who so kindly sent us clothing from their supply. We still have need for more clothing, especially men's and children's clothing, and will appreciate any help you can give us in supplying that need.

We also wish to express our appreciation to the friends who have sent cash gifts to be used in relieving the suffering of the needy. We have thus been enabled to supply food to several families and aid in time of sickness. We have a number of families who are in need of food at the present time, and also some

who need bed clothing. Gifts of sheets and pillow cases would be greatly appreciated.

We are thankful for the money we have received to be used in the purchase of a Ford truck, but we need \$425.00 more. A truck is greatly needed at Ezel for we are eighteen miles from the railroad and thirty-six miles from Mount Sterling where our food and other supplies are purchased. We have no way of bringing in supplies and freight except by hiring a truck or by using a passenger car. Either of these ways is an expensive proposition.

New opportunities for service are coming to us each day. We ask for your continued help and prayers that the Master's will may be done in Ezel.

### CITY MISSIONS

Mrs. Anthony Caliendo, missionary in the Italian United Presbyterian (Church of the Redeemer), West New York, N. J., gives her program for each week as follows:

Sabbath School, 9:00 a.m. with an average attendance of forty. Church services, 10:30 a.m., with an average attendance of forty-five.

Intermediates at 7:00 p.m. with an average attendance of ten. Each member takes part in reading the Scripture, discussion of the topic and prayer.

The Y. P. C. U. meets at 7:30 p.m. with an average attendance of eleven.

Monday, twice a month, Presbyterian business meeting and rally.

Tuesday, Music lessons; Wednesday 3:30 p.m. Junior Missionary Society with an average attendance of twenty-five. The children call this society the "Cheer Circle". The idea is to spread cheer and make someone happy every day. Fifteen minutes are given at each meeting to Bible memory work, fifteen minutes to singing Psalms, a season of prayer in which all, even the very smallest, take



part. Some mission is studied at each meeting.

The Wednesday evening prayer meeting has an average attendance of twenty. Saturdays at 7:30 p.m. choir rehearsal and a social time.

Mrs. Caliandro wrote the play, "The Glorious Story of Old", which was given at Christmas, by the Y. P. C. U. and the choir. She has written several pageants the past three years, has them type written, and will be glad to send copies to any society that would like to use them.

Miss Gretta Ohman, missionary at Southview, Pa., writes, "This has been the busiest and saddest time I have spent here in the two years I have spent in this field".

The mines closed and many families

have been without food. As many as ten families a day, have come to the missionary pleading for food. A plea was sent to some of the missionary societies in the Presbytery and they responded with donations of food and money, and many mothers were made happy.

During December, four united with the church and many children were baptized. Miss Ohman closes her report with these words—"The Lord has remembered us in many ways".

One of our missionaries wrote of a little boy in her Junior Society who said to her, "I just know if all the little children would pray for my father he wouldn't beat me any more". Poor little lad. Will not you, who read this, pray for this father?

## Indian Department

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

From the number of inquiring letters received by the Indian Secretary from interested Indian friends throughout the year, and the generous gifts sent to our Indian Missionaries to help bring cheer to our Indians at Christmas time, we know that you all are anxiously waiting to be told about the Christmas doings at our Indian Mission Stations.

Mesquakie Indians Big Christmas Feast, Tama, Iowa was written up by George Young Bear. "A big Christmas dinner was enjoyed by 235 Mesquakies at the United Presbyterian Indian Mission, and according to the announcement made by Rev. R. G. Smith more Mesquakies came than ever before; the program was better and more presents were distributed to the Mesquakies kiddies. The forenoon was devoted to the gathering of the Mesquakie families, and at exactly 12 o'clock dinner was announced. Creamed chicken, noodles, gravy, potatoes, baked beans, tomatoes, mince, peach and apple pies, cake, doughnuts, coffee and candy were served. There was singing by

the Mesquakies and Miss Black Bird, and a piano solo by Lyle Fox. Talks were made by Rev. R. G. Smith and George Young Bear. Truly there was a splendid Christmas spirit displayed by all, and from the faces of the Mesquakies one could read the great enjoyment. Dinner was sent out to all that were unable to attend. The Mesquakies and missionaries wish to thank all those who made it possible to enjoy a real Christmas Day".

Dr. R. H. Barr, Warm Spring, Oregon, writes: "Christmas was a beautiful day and 250 Indians were present. Everybody seemed to be happy, entering into the Christmas spirit. We did not have as many presents as usual—but enough, and we had a nice treat for all".

Rev. W. A. Matthews, Simnasho, Oregon, writes: "Thanksgiving we began to talk about Christmas; while we were eating dinner one of the old Indians spoke of dinner for Christmas. Louis LeClaire, one of the Indians, offered to provide the beef, several others said they would help,

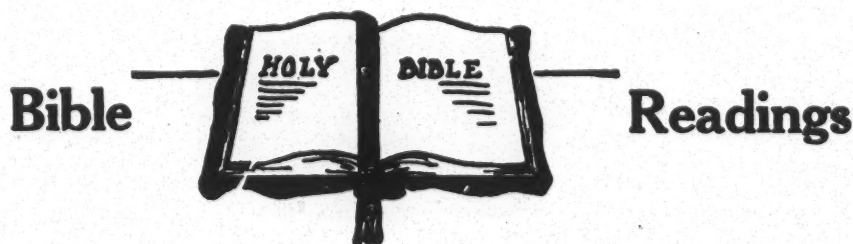
and we urged that the plan be carried out. It was decided then to have the dinner the day before Christmas because the Christmas tree and program would take up all of the Christmas day. Well Louis brought in the beef, bringing in half of an animal he had killed from his own herd. It was excellent meat too. He brought it in the night before. A woman brought two cans of huckleberries, another two cans of peaches purchased at the store, another some apples and another some cabbage. None of these, except Louis, had promised to bring anything. Those who had urged the plan utterly failed. The only thing they brought were their families and appetites. Mrs. Matthews had baked 24 pies. We had a supply of canned vegetables, fruit and a good supply of potatoes, so we got through. The government farmer and his wife, Mr. and Mrs. Murphy brought 10 loaves of bread and plenty of jam. After all it was a step in the right direction.

"At the Christmas tree and program on Christmas afternoon, we had the usual big crowd and everybody, especially the children, had a good time".

Some interesting news from Tama, Iowa. Three of the Indians were baptized and received into the membership of the church. Frances Poweshiek, daughter of Mr. and Mrs. William Poweshiek, Christopher Wanatee, son of Mr. and Mrs. Mike Wanatee, Levi Norman Eagle, son of Mr. and Mrs. Frank Eagle.

The Election of Sabbath School officers also took place. Edward Davenport was elected superintendent and Frank Wanatee assistant superintendent. Robert Waseskuk was elected secretary.

Misses Lydia, Rose and Flora Young Bear left Sabbath evening for Genoa Indian School, Genoa, Neb., after spending a few days at home, where they were called home on account of the death of their mother.



- 381. Psa. 34:7.
- 382. Psa. 68:17.
- 383. Psa. 77:7.
- 384. Psa. 51:10,11.
- 385. 2 Pet. 3:9.
- 386. Isa. 46:9,10.
- 387. Isa. 45:9.
- 388. Psa. 139:9,10.
- 389. Gen. 10,11.
- 390. Amos 2:12.
- 391. Where explicitly stated that the impenitent shall perish?
- 392. What effect do evil communications have on manners?
- 393. Where are we told of the effect of our sowings?

- 394. What does the Lord say in the Scriptures about pride?
- 395. Our endurance of chastening proves our relationship to God; where recorded?
- 396. What prophet crowns Jesus with a galaxy of titles?
- 397. What prophecy of Isaiah is quoted early in the gospel by Matthew?
- 398. Where in the New Testament is this quotation: "The great God and our Saviour Jesus Christ"?
- 399. Where does Jesus speak of himself as the "Alpha" and the "Omega"?
- 400. Where does Jesus declare his deity thus: "I and my Father are one"?



## Freedmen's Missions

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkesburg, Pa.

Word has come that Miss Margaret McDill has met with a serious accident, breaking her leg in two places and suffering a great deal of pain. Miss McDill served many years as the efficient house mother of McDill Home, Knoxville College, giving up her position when, with advancing years, she felt unable to continue. At this writing she is a patient in St. Elizabeth Hospital, Bellville, Illinois. If some of her former girls, seeing this, would respond by a card of sympathy and cheer, I am sure the pleasure it would give would more than repay the little attention. May we not all pray for Miss McDill in her suffering?

### PRAIRIE

The time for raising the budget has arrived in our Southern Missions. Prairie the first to report raised \$380.00 which means much sacrifice on the part of the church people of this community.

### THE MISSIONARY SOCIETIES AT ARLINGTON

Despite the fact of the universal financial depression, our Missionary Societies here at Arlington were encouraged to some degree at the result of our Annual Ingathering. Our goal was set for \$75.00, we were not able to reach our goal, but we were very grateful to have arrived in the neighborhood. By putting our mites together, we realized a total amount of \$55.00.

There seemed to have been a real spirit of thankfulness not only on our campus, but among the community children as well. A number of Little Juniors asked their parents to give them peanuts, potatoes and sugar cane to sell in order that they might share in the Thank Offering. Such little deeds on the part of our Little Juniors were incentives to quite a

few of the unconcerned and disinterested.

Owing to the fact that a number of our Juniors live miles from the school, and are members of other Sabbath Schools, we held two Thank Offering exercises. One was held on the Friday morning preceding "Our Annual Ingathering Day." At this time Thanksgiving psalms were sung, and Thanksgiving talks and Bible verses were given, after which an offering was taken from those who desired to share in the offering, but were unable to be present for the Ingathering program. On the following Sabbath, which was the fourth Sabbath in November, representatives from all three societies participated in presenting to an appreciative congregation the pageant entitled, "Christian's Thank Offering". The service was very impressive.

Our Women's Missionary Society is using for a Mission Study the book, entitled, "A Cloud of Witnesses." As yet, we have studied only a few chapters, but we have become awakened to the fact that we have fallen short when considering the loving sacrifices made by those Witnesses in contrast with our opportunities. Already we have resolved to do more and venture more for the Great Cause of Christ.

In addition to our Mission Study, the W. M. S. is busy trying to secure means by which we may be able to purchase some stage curtains for our auditorium. Each member has made herself responsible for raising a certain amount by the first of March for the said cause.

We are proud indeed to receive our Prayer Cycles. Now we can remember all of our fellow-workers, both individually and collectively. We solicit your prayers for us here in our work.—Mrs. P. E. Parker, President.

### CAMDEN, ALABAMA

Our Women's Missionary Society, and Juniors sent in their Thank Offering some days ago. The amounts were \$20.00 from the W. M. S., and \$8.00 from the Juniors.

We are in the midst of our Annual Drive in which we are hoping to raise not less than \$375.00, which is our quota, and maybe we shall be able to go beyond that.

We ordained two elders for our congregation during the month of December. Mr. B. H. Smith, and Prof. A. W. Young, who is the Assistant Principal here. Mr. T. P. Marsh who has been an elder in the Prairie Congregation was also installed an elder here, at the same time.

We have received a number of small packages of old clothing, and a few Christmas toys for the children. These donations were acknowledged to the senders. We also received from the Beginner and Primary Departments of the Sixth Church, Pittsburgh, \$25.00 worth of groceries and some confectionery to be distributed to the needy connected with the school. We wrote Mrs. Alberta Patterson, whose name was signed to the letter thanking her for the gift, and we would like to have you mention the matter in *The Womens Missionary Magazine*.

I am inclosing an interesting photograph that you might be able to use in the Magazine. It represents five generations. The old lady seated on the right must be nearly a hundred years old. She is the mother of the other old lady on the left, who is the mother of the man standing. He is the father of the young woman seated, who holds her baby in her lap. The old lady, Grandma Lou, is the great-grandmother of our Assistant Principal, Prof. A. W. Young. Her daughter is 72 years old, and there were two other daughters older than she who died. Grandma Lou can thread a needle without the aid of glasses, and Prof. Young says she has two teeth left, and she thanks the Lord

that they hit (come together). She has lived to see her great-great-grandchild sitting in the lap of its



FIVE GENERATIONS

mother, who is her great-granddaughter, and also to see her great-grandson, Prof. Young, one of our teachers and an Elder in the United Presbyterian Church.

—W. G. Wilson.

### MILLER'S FERRY TRAINING SCHOOL

Yesterday was the regular meeting day of our Mothers' Club and there were fifty-five present. Our enrollment now is seventy-five, the largest that we have had. They are very much interested in the industrial work that we have introduced this year. They are being taught how to make flower stands for their home and porch, couches from barrel staves, and bookcases. We get boxes and crates and any odd lumber available. The mothers, for the most part do their own sawing and nailing. They seem to enjoy it too. We are looking forward to a nice large exhibition at commencement.

The students are enjoying their new building. The students and teachers have planted some hedge and we hope that in two or three years we shall have a pretty campus.

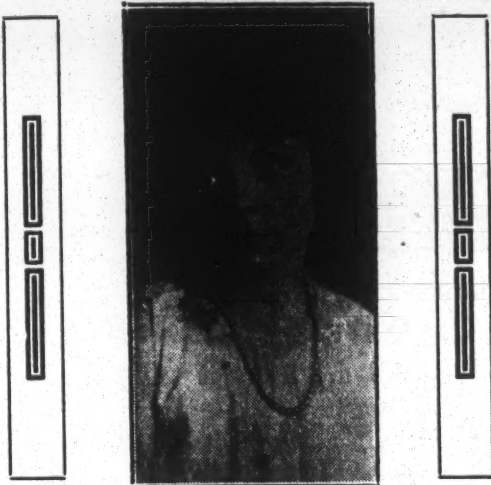
We hope for you many blessings in this new year.

—C. S. Simpson.



## Junior Department

MRS. W. R. McMUNN, Secretary, 302 Hastings, Ave., Oakdale, Pa.



A child am I, yet in me lies  
Part of the future of the race,  
A child, in whom the good and ill  
Of ages past have left their trace.

A child, with right to dream and play;  
To grow just as God's flowers do.  
A child—look deep within my eyes  
And you can read God's message true.

Protect me now, that I may keep  
The flag of freedom floating high;  
Protect me—that the altar fires  
Of truth and justice may not die.

Protect me, for the Master said:  
"Let little children come to Me.  
And yet, what'er ye do to them,  
Ye do it also unto Me."

Protect me—ye of larger growth;  
Hear my appeal: Please take my hand  
And lead me safely through the days  
Of childhood into grown-up land.

—Olive G. Owen.

### NEW SOCIETIES

Mrs. H. H. Ewing, Oneonta, New York, Junior Secretary of Delaware Presbyterial, reports new societies organized as follows: A new Junior society at Oneonta and Little Light Bearers' societies at Bovina Center and Oneonta.

A new Junior society was recently

organized at the 7th Church N. S., Pittsburgh, Pa. Mrs. S. A. Work is the Superintendent.

Junior societies have been re-organized at Sewickley, Pa., Coraopolis, Pa., 11th Church N. S., Pittsburgh, Pa., and Lincoln, Nebraska.

### ANNUAL REPORTS

Blanks for the Annual Reports have been sent to every Presbyterial Junior Secretary and should soon be received by every society. In case any society fails to receive blanks, if you do not have the address of the Presbyterial Secretary, the blanks will be supplied by the General Secretary, if you will kindly write for them. We are very desirous of having a full report. This is impossible if societies neglect to make out their reports, and return the same to the Presbyterial Secretaries. Only societies reporting are counted in the Silver Trophy Cup membership contest. Failure of one society to report may mean the loss of the Cup to that Presbyterial.

Shower Barrel contributions may be included in "Foreign Missions" in the report.

Attention of Presbyterial Secretaries is again called to the Convention Banner. No award has been made for two years past. We hope that the Banner may be awarded next June. Have you tried to have your Presbyterial win the Banner?

### JUNIOR EXHIBIT

The Convention meeting place this year, (Everett, Washington) is nearer the Oregon Indian Mission stations than has been the case for many years. The Junior Secretary would be very much pleased if societies contributing to the Exhibit this year would include in their packages small, glass beads of bright colors for the Indians. Last summer we saw Indian

women at Tama, Iowa, in destitute circumstances, whose only income was derived from the bead work made and sold. Other articles for the Indians will be welcome at the Junior Exhibit.

### JUNIOR SPECIAL

It has been necessary to double the order for the Junior Special Dime Cards. We hope that this is indicative of a splendid Junior Special Offering. \$4,000.00 is the amount asked of the Juniors for their special object, the new additions and equipment at Jubilee Hospital. If every Junior society would contribute to the Special Work, this amount could easily be raised. Will not your society help even though the contribution may not be so large as you wish it might be?

### JUNIOR MISSIONARY MAGAZINE

Many Junior societies do not "take" the Junior Magazine. Many others do. In several Presbyterials, every society subscribes. The societies which read the Magazine and keep in touch with the work are those that are accomplishing the most worthwhile things. They are the societies which know of the needs and are doing their part to help meet those needs. They are the societies whose meetings are the most interesting. They are interested in the Mission Study books for each year. Most of the Junior Life-

Members come from these same societies; likewise the contributions to the Junior Special and the boxes for the Junior Exhibit. Indeed, we do not see how a real, live Junior society can get along without the Little Magazine. Many kind expressions of appreciation have been received from Junior Leaders. The Editor and the Business Manager of the Magazine wish to say "Thank you". You can make them happy by becoming—

### THE STEADY SUBSCRIBER

How dear to my heart is the steady subscriber,

Who pays in advance at the birth of each year—

Who lays down the money, and does it quite gladly,

And casts 'round the office a halo of cheer.

She never says: "Stop it; I cannot afford it;

I'm getting more papers than now I can read;"

But always says: "Send it; our people all like it;

In fact, we all think it a help and a need".  
How welcome her cheque when it reaches our sanctum!

How it makes our pulse throb! How it makes our heart dance!

We outwardly thank her; we inwardly bless her—

The steady subscriber who pay in advance.

—Western Baptist.

## Literature Department

MISS ELIZABETH MILLIGAN, Secretary,

904 Publication Bldg., 9th St., Pittsburgh, Pa.

### MISSION STUDY TEXT BOOKS AND HELPS

1930—1931

Foreign—Senior

A Cloud of Witnesses—Cloth, 75 cents; paper, 50 cents.

For each order for a cloth copy of "A Cloud of Witnesses", we will mail a copy of "From Jerusalem to Jerusalem" for supplementary use so long as our supply lasts.

How to Use "A Cloud of Witnesses", 25

cents. Contains four short dramatizations.

Picture Map of India—50 cents.

Map of the World. In cloth, \$3.75; paper, \$2.00. (Not in stock, but will order).

Outline Map of World, 30 cents.

Set of Eight Posters for "A Cloud of Witnesses", 50 cents.

Foreign—Junior

We have sold out our supply of "The Treasure Hunt". We still have four copies of "Going to Jerusalem" (last year's Junior



text book) which we will sell at 35 cents each, including the "How to Use".

**Everyland Children Posters**—(In colors), 25 cents per set of eight.

#### Beginners

**Pedro and the Bells**—25 cents each.

#### Home—Senior

**At Work in the Home Land**—Single copies, 35 cents. In quantities of five or more, 30 cents each. There is no **Suggestions for Leaders** of this book.

#### Junior

**The Uplift**—Single copies, 50 cents. In quantities of five or more, 45 cents each.

**How to Use "The Uplift"**, 15 cents.

**Strips of Tickets for "The Uplift" class** 1 cent each, 10 cents per doz.

#### Beginners

**Missionary Lessons for Youngest Juniors**—30 cents each.

#### Home Programs

**Historical Sketch—Freedmen**, 3 cents.

**Hospitals—Freedmen**, 3 cents.

**Women's Work in Freedmen's Missions**, 2 cents.

**Her Own Story**, 3 cents.

**The Plea of the Submerged Tenth**, 3 cents.

**The Americanization of the Native American**, 3 cents.

**A Needy Race**, 3 cents.

**Work at Simnasho**, 3 cents.

**Cleanliness Next to Godliness**, 3 cents.

**Wabidan**, 3 cents.

**Chuck' Likely**, 3 cents.

**Medical Work at Frenchburg**, 2 cents.

**I'm the Janitor**, free for postage.

**Early Days at Ezel**, 2 cents.

**Our Work Among the Aliens**, 2 cents.

**Parsonage Work**, 3 cents.

#### Leaflets

**Women of the Bible**—A new Devotional Service, 2 cents.

**People of India**, 3 cents.

**Purpose and Plan of the W. G. M. S.** Send one cent for postage.

**Statistical Report for 1929-30**, 15 cents.

**Departments of Work, 1930.** Free, Postage, 5 cents per doz.

**Four Programs on World Friendship (Junior)**, 15 cents.

**Pains and Pellets**—(For a Medical Missions Program)—10 cents each.

**A Peace Pilgrim**—Madam Yajima, 5 cents each.

**Mrs. Yamamoto**—3 cents.

#### Pageants

**No Room**, 8 cents.

**Voices of the Women**, 10 cents.

**Jyoti**—A Monologue of a Bride of India, 2 cents each.

**Three and Thirty Missionary Games**, 5 cents each.

#### Prayer Cycles

There is no more important publication sent out through our Church from this office than the Prayer Cycle. It covers the entire mission work of our Church; it names all the missionaries, home and foreign, giving their locations and so far as possible the character of their work; it makes it possible for all the mission work of our Church to be prayed for once a month, and our missionaries crave this form of service above any other service you can render. The price is 10 cents each; \$1.00 per dozen; or \$7.50 per hundred.

#### Adult Foreign Study Books, 1931—1932

The foreign study book for the coming season, "**Christ Comes to the Village**", will be released for retail trade the fifteenth of March. It is a book for women on rural life among Oriental and African peoples.

#### The Chapter Headings are:

- I He Enters the Home.
- II He Heals the Sick.
- III He Gives Skill to the Laborer.
- IV He Trains the Mind.
- V He Offers Eternal Life.
- VI He Holds Us Responsible.

The prices are the same as in former years, 75 cents in cloth, 50 cents in paper.

Announcement of Helps will be made later.

#### Junior and Beginners' Texts

The book for Juniors is "**Open Windows**"—through which we may see the boys and girls of other lands. Each chapter except the first gives a peep through two open windows.

#### The Chapter Headings are:

- I The One Who Opened Windows.
- II We Look at India.
- III We Look at Africa.
- IV We Look at China.
- V We Look at Islands.
- VI We Look at Other Lands.

**How To Use** and other helps will be advertised later.

#### Home Text Books

The titles of the new home mission study books have not yet been announced. The general theme for the home study book is "**Christianity and Rural Life in America**".

Announcement of text book titles and helps will be made later.

# Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Ave., S. Hills Br.,  
Pittsburgh, Pa.

## FACTS FOR THE FIRING LINE

My people are destroyed for lack of knowledge.—Hosea 4:6.

The chief purpose for running a vital Prohibition FACT in the religious press every week is to help to give to the church folk authenticated proof of the benefits of prohibition. Prohibition has wrought miracles of spiritual, moral, social and economic redemption, but thousands of drys do not know it. These facts are to offset the destructive wet propaganda which is carried in many of the secular newspapers.

“To put a worth-while truth into circulation is a good day’s work.”

Before elected President Herbert Hoover said: “In these 8 years population has increased 8 per cent and national income increased 54 per cent. production and consumption 25 per cent; 9,000,000 homes have installed electricity; 6,000,000 phones have been installed; 14,000,000 more autos; attendance at high schools increased 65 per cent and in colleges 75 per cent.” Moral.—Prohibition Pays.  
—Hoover’s Stanford University Address, 1928.

The wets urge the repeal of national Prohibition because enforcement costs \$12,000,000 per year. New York City, with one-20th the population spends over \$47,000,000 annually for police, or more than 80 times as much per capita. Should all laws in New York City be repealed too?  
—Congress appropriated \$12,000,000 for Prohibition enforcement.

—New York Police Department reports show \$47,000,000 expenditures.

Thomas Edison, in a statment in the Union Signal said: “Prohibition Enforcement is at least 60 per cent and is gaining, notwithstanding the

contrary impression through false propaganda.”

—Union Signal, March 15, 1930.

Theodore Roosevelt, when Police Commissioner of New York said, in an official Message: “The worst possible lesson to teach any citizen is contempt for law. . . . To teach him that he has the right to break the law to get beer prepares him to break the law to get bread.”

—Delivered during his fight to close Sunday saloons.

Judge Mary Bartelme, of the Chicago Juvenile Court testifies: “In 1913 when I began to hear girls’ cases eight or ten girls per week were brought to me on the charge of intoxication. I do not now have one in three months. They have almost disappeared.”

—Judge Bartelme in the *Christian Science Monitor*, July 7, 1928.

## LIFE INSURANCE

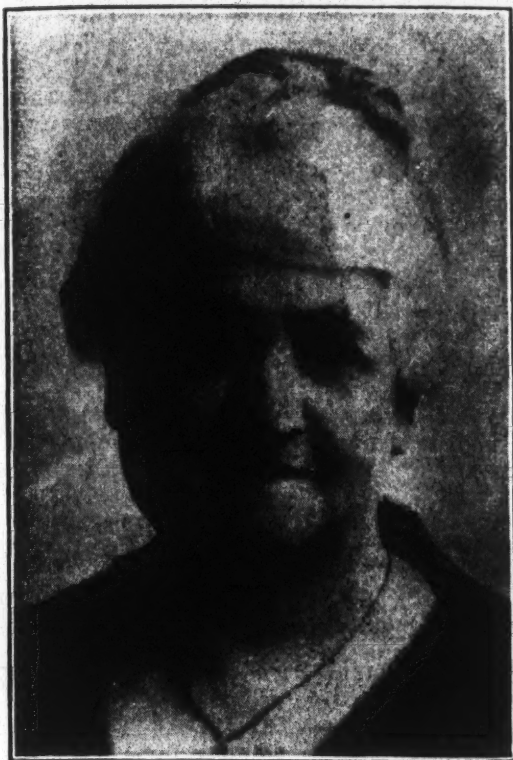
The figures of seventy-seven life insurance companies for six years before prohibition, and seven years after, give their average death rate as the following percentage of the expected:

|              |              |
|--------------|--------------|
| 1914—68.66 % | 1915—68.40 % |
| 1916—68.86 % | 1917—63.35 % |
| 1918—95.12 % | 1919—65.21 % |
| 1921—51.73 % | 1922—53.56 % |
| 1923—54.70 % | 1924—52.75 % |
| 1925—50.88 % | 1926—53.26 % |
| 1927—52.71 % |              |

For every 100 dollars that we pay for boots and shoes, \$22.85 goes for labor; for furniture, house fixings, etc., \$22.76; for hardware, \$20.99; for cotton goods, \$15.94; while \$100 spent for liquor, labor receives \$1.94.  
—Hargraves’ Wasted Resourses, p. 109.



## Tributes



**MRS. C. C. FRENCH**

A tribute of love to the memory of Mrs. French, wife of Rev. C. C. French, pastor of Cross Roads U. P. Church, Washington, Pa., from the Women's Missionary Society.

Mrs. French was president of the Women's Society for a number of years and so illuminated the pathway of Christian work, that it would not be difficult for others to follow.

She built her own monument in the hearts and lives of those who had been privileged to labor with her in the Master's work; a monument that shall endure through all time, so long as inspiring memory shall live with them.

While the passing of Mrs. French was a shock and loss to our church, yet what was our loss was Heaven's gain, for she now dwells with the one Great Master in the house not made with hands.

"She has passed beyond the mists that bind us here,

Into the new and larger life, of that  
serener sphere.

She has but dropped her robe of clay  
To put her shining raiment on."

—Committee.

### **MRS. D. C. PROUDFIT**

The Women's Missionary Society of Bloomfield, Ohio, desires to pay tribute to the memory of a loved member, Mrs. D. C. Proudfit, who was called Home, December 2, 1930.

In her death we have lost a loving friend and faithful co-worker. Her memory will

be precious and an inspiration to those who remain.

We extend sincere sympathy to the family and commend them to the Master Whom she loved and served.

Mrs. W. D. Rankin,  
Mrs. F. C. Simms,  
Mrs. B. J. Spragg.

### **MISS ROSA T. WILSON**

"We, the members of the Los Angeles Presbyterial desire to add another tribute of love and appreciation for one of our most loyal members".

These words were written of her sister, Miss Cynthia Wilson, who passed away six months ago, and they are just as true of Miss Rosa, who was called "up higher" January 1st, 1931, to be with her Lord.

After about a month's illness, God, in His mercy took her home.

A veteran missionary in India, her interest in the work of the Kingdom was dominant in her life, and the influence of her zeal and faithfulness will not soon be forgotten.

She has heard the "Well done, good and faithful servant" and we, her sisters in Christ thank God for her life and friendship.

—Committee.

### **MISS ROSA T. WILSON**

Another very fruitful life has gone home from earth to Heaven in the removal of Miss Rosa Wilson who entered into rest on January 1st, 1931. Miss Wilson early consecrated her life to the service of the Lord Whom she loved and honored, going out to India in her girlhood to join her devoted sister Miss Cynthia, and laboring there for over thirty years in the Punjab.

Since her retirement she lived in Pasadena and was a valued member of our Missionary Society and our Church, never growing weary in the service of her Master. Her kindly human sympathy and her friendly Christian spirit endeared her to every one with whom she came in contact. Her loving care and tender devotion to her sister Miss Cynthia in her long illness was an example to all. Words fail us to express our appreciation of this noble Christian woman who was never heard to utter an unkind word. So while we mourn her passing and our great loss in her home-going we do rejoice that she did not suffer long and that she has now entered upon that "rest that remains for the people of God". She has heard the Master's voice "Come ye blessed". "She hath done what she could".

Miss Wilson dead?

She is not dead she is just away

With a smile on her face and a wave of  
her hand

She has just gone ahead to the Better Land.

Mima Thompson,  
Martha Calvin,  
Martha De-Baumont.

**MISS JENNIE JOHNSTON**

The Fourth Church of Pittsburgh wishes to pay loving tribute to the memory of Miss Jennie Johnston, who was called to the Heavenly Home, November 4, 1930.

She was a life-long member of the church, active in its organizations for over fifty years. She gave her life to the children, being a beloved teacher in the public school, and, for over a generation, superintendent of the Beginner's department of the Sabbath School. She had also a deep faith in the missionary enterprise of the church, and proved her faith by her works. Her thought was never for self but for others, working cheerfully, even beyond the limit of her strength, for the Master Whom she loved and served.

For her the promise of God (Zechariah 14:7) has been fulfilled, "At evening time it shall be light".

**MRS R. M. Gibson**

We, the members of the Andrew, Iowa, Women's Missionary Society desire to pay a tribute of love for one of our most loyal members, Mrs. R. M. Gibson, who departed this life, November 22, 1930.

She was a charter member and also a life member. She was devoted to her home, her church and her friends, and was ever ready to help in extending the work of the Master, Whom she loved and faithfully served.

Mrs. Josephine Merritt.  
Retta Shoaff,

**MRS. VIOLA MAYS**

A tribute from the Women's Missionary Society of the United Presbyterian Church of Zenith, Kansas.

Once again our Society has been called upon to say, "Thy Will be done", when our beloved member, Mrs. Viola Mays was called home November, 5, 1930.

She was a faithful, loving, cheerful worker, and although in frail health was regular in her attendance of our meetings and served as Literature Secretary for many years.

Her efforts were given, not from a sense of duty, but for her love of her Saviour and her delight in being of service.

Her service here is ended. Her Master has called her to her Heavenly Home. Her suffering so bravely endured is over.

She has borne the cross.

She has won the Crown.

She has, "Entered into the joy of her Lord".

Alice M. Stewart,  
Willie Fee.

**MRS. IDA ROOD RANNEY**

The Women's Missionary Society of Military Ave., United Presbyterian Church, Detroit, Michigan, wishes to pay this tribute of love and respect to the memory of Mrs. Ida Rood Ranney, who departed this life November 30, 1930, after an illness of several weeks. Mrs. Ranney had been a faithful member of this society for nineteen years, and was a life member of the W. G. M. S. She was always ready and willing to do what she could, when her health permitted. She possessed a kind and loving disposition, which endeared her to her many friends.

To the sorrowing sister and brother, we extend our fullest sympathy and commend them to Him, Who heals the broken hearted.

Mrs. B. A. Burrell,  
Sarah F. Garrett.  
Mrs. Vernon S. Hall.

**MISS LUCY McELROY**

The Women's Missionary Society and members of the congregation of the United Presbyterian Church of Fresno, California, desire to pay tribute to Miss Lucy McElroy, for years a most faithful member and co-worker. She was a sincere tither, constant in attendance at prayer-meeting and all church services, always patient and serene, humbly and capably serving her Master.

She radiated hope and courage to the doubtful and discouraged at all times. She passed away early in October near Greenfield, Indiana, where she had recently gone to make her home with her nieces and nephews who so tenderly cared for her during her last days on earth.

Mrs. M. W. Sharp,  
Mrs. Alvah G. Fessenden,  
Mrs. H. M. Foster.

**MRS. GERTRUDE BLAIR**

We, the members of Eau Claire, Women's Missionary Society, Butler Presbyterial, desire to add another tribute of love and respect to the memory of one of our faithful members, Mrs. Gertrude Blair, who answered the summons of her Master, October 3, 1930.

She was a life member of our Society, and willing to help the work in any way. Although in poor health for some months, she was a power for good, and will be sadly missed.

We extend our heartfelt sympathy to the family, commending them to the Saviour, Whom she loved and served so well.

Mrs. Olivia Wilson,  
Miss Rose Smith.



# HOME MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY

## INDIAN MISSIONS

Rev. R. G. Smith .....Tama, Iowa  
Rev. R. H. Barr .....Warmspring, Ore.  
Rev. W. A. Matthews .....Simnasho, Ore.

## CITY MISSIONS

Mrs. A. Callandro, (Italians) 80, 29th St.,  
.....West New York, N. J.  
Mrs. Maude Morrison, (Aliens) .....Hickory, Pa.  
Miss Gretta Ohman, .....R. D. 3, McDonald, Pa.  
Mrs. Frank Lieske, (Aliens) .....Langeloth, Pa.  
Mrs. Mary Ciano, (Italians) 7609 Tloga St.,  
.....Pittsburgh, Pa.  
Miss Margaret Wissler, 120 S. 29th St.,  
.....St. Joseph, Mo.  
Miss Elizabeth McMillan, 1609 Washington St.,  
.....Denver, Colo.  
Miss Ella Montgomery, Route 4, Mansfield, Ohio  
Miss Jennie D. Nicol, 7501 S. Normandie  
Ave., Los Angeles, Calif.  
Miss Sallie E. Dickey, 114 Kendall St.,  
.....San Antonio, Texas  
Miss Mildred Robb, 1345 Ocean Ave.,  
.....San Francisco, Calif.  
Mrs. Alice M. Maxon, 531 East Couch St.,  
.....Portland, Ore.  
Miss Margaret Heazlett, 1135 Hiland Ave.,  
.....Corapolis, Pa.  
Mrs. Mary E. McLain, 1615 E. Fourth Ave.,  
.....Olympia, Wash.

## MOUNTAIN MISSIONS

Rev. and Mrs. Albert S. Work .....Frenchburg, Ky.  
Prof. and Mrs. Merle McDowell, .....Frenchburg, Ky.  
Prof. Frank Wylie .....Frenchburg, Ky.  
Prof. Wallace White .....Frenchburg, Ky.  
Miss Esther Mitchell, M. D. ....Frenchburg, Ky.  
Miss Martha Baird, .....Frenchburg, Ky.  
Miss Lou Berryhill, .....Frenchburg, Ky.  
Miss Sara Conrad, .....Frenchburg, Ky.  
Miss Genevera Jamieson, .....Frenchburg, Ky.  
Miss Thelma Porter, .....Frenchburg, Ky.  
Miss Helen Wright, .....Frenchburg, Ky.  
Miss Margaret Beveridge, .....Frenchburg, Ky.  
Miss May Beveridge, .....Frenchburg, Ky.  
Miss Edna Sutton, .....Frenchburg, Ky.  
Mrs. Caroline Pollock, .....Frenchburg, Ky.  
Miss Florence Tschantz, .....Frenchburg, Ky.  
Rev. and Mrs. Ray Davis, .....Ezel, Ky.  
Miss Edna Mae Eastwood, .....Ezel, Ky.  
Miss Beulah Grant, .....Ezel, Ky.  
Miss Liberty May Mattson, .....Ezel, Ky.  
Miss Esther Stevenson, .....Ezel, Ky.  
Miss Lillabel Towle, .....Ezel, Ky.  
Miss Janet Work, .....Ezel, Ky.

## FREEDMEN'S MISSIONS

Mrs. B. B. Groves, .....Arlington, Ala.  
Mrs. N. D. Williams, .....Arlington, Ala.  
Miss Mezilla P. Horn, .....Arlington, Ala.  
Miss M. E. Burton, .....Arlington, Ala.  
Mrs. A. D. Michael, .....Arlington, Ala.  
Rev. W. G. Wilson, .....Camden, Ala.  
Alphonso W. Young, .....Camden, Ala.  
Lorenza E. Poe, .....Camden, Ala.  
Walter H. Anglin, .....Camden, Ala.  
Miss Annie Blevins, .....Camden, Ala.  
Miss Lenora L. Starkey, .....Camden, Ala.  
Mrs. Amanda Freeman, .....Camden, Ala.  
Miss Evelyn Haygood, .....Camden, Ala.  
Mrs. S. P. Marsh, .....Camden, Ala.  
Mrs. Eunice Young, .....Camden, Ala.  
Miss Mamie Smith, .....Camden, Ala.  
Miss Lucy Woodward, .....Camden, Ala.  
Mrs. M. B. Waters, .....Camden, Ala.  
Miss Grace L. Adams, .....Canton Bend, Ala.  
Miss Minnie A. Nunn, .....Canton Bend, Ala.  
Miss Daisy Osburn, .....Chase City, Va.  
Mrs. Fanny Jones, .....Chase City, Va.  
Mrs. Luella Tidball, .....Chase City, Va.  
Mrs. Della Seright, .....Chase City, Va.  
Mrs. Lavinia Gaines, .....Chase City, Va.  
C. L. Blackwell, .....Chase City, Va.  
Miss N. J. Rhea, .....Miller's Ferry, Ala.  
Mrs. F. H. Carey, .....Miller's Ferry, Ala.  
Mrs. L. M. Smith, .....Miller's Ferry, Ala.  
Mrs. F. O. Parker, .....Miller's Ferry, Ala.  
Mrs. Eva Adams, .....Henderson, N. C.  
Miss J. A. Warren, .....Henderson, N. C.  
Miss Emma Ford, .....Henderson, N. C.  
Mrs. Della Reddick, .....Henderson, N. C.  
Mrs. Mattie Ellis, .....Henderson, N. C.  
Mrs. J. H. Tarter, .....Henderson, N. C.  
Wm. Peters, .....Prairie, Ala.  
James Rivers, .....Prairie, Ala.  
Miss Hope Edwards, .....Prairie, Ala.  
Miss Etta Blevins, .....Prairie, Ala.  
Miss Elizabeth Bradford, .....Prairie, Ala.  
Mrs. Etolla Peters, .....Prairie, Ala.  
Mrs. Estella Perkins, .....Prairie, Ala.  
Miss Mattie King, .....Prairie, Ala.  
Anna Rutherford, .....Knoxville, Tenn.  
Jennie Robertson, .....Knoxville, Tenn.  
Myrta McVey, .....Knoxville, Tenn.  
Mrs. Sophia Johnson, .....Knoxville, Tenn.  
Bertha Lash, .....Knoxville, Tenn.  
Eva Grove, .....Knoxville, Tenn.  
Miss M. Rogers, .....Townsville, N. C.

Donations of Clothing needed at Arlington, Camden, Canton Bend, Miller's Ferry, and Prairie. New materials and Christmas boxes are gratefully received at all stations. Remember to prepay freight and put name of society and place inside of box. Address contributions as follows:

Arlington, Ala.—Post Office address, Annemania, Alabama. Shipping point, Arlington, Ala.  
Camden—Rev. W. G. Wilson, Camden, Alabama.  
Canton Bend—Rev. J. N. Cotton, Camden, Wilcox County, Alabama.

Miller's Ferry—C. S. Simpson, Post Office, Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry, Alabama.

Prairie—Prof. William Peters, Post Office address, Prairie, Alabama. Shipping point, Catherine, Alabama. Mark for Prairie Mission.

## ANNUAL REPORTS

In filling out the blanks for the Annual Report, great care should be taken to give correct figures. May we ask that every society fill in the exact number in the column, "Number Womens Missionary Magazines".

# PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

## HONORARY MISSIONARY

Miss Mary J. Campbell, 1884 .....Delhi

## INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur  
Miss Helen Artman, 1920 .....Sialkot City  
Miss Kathryn Beattie, 1920 .....Sangla Hill  
Miss Minnie Beatty, 1912 .....Campbellpur  
Miss Roma Beatty, 1909 Badomali, Sialkot District  
Miss Hazel Bennett, 1908 .....Gujranwala  
Miss Rebecca Jean Black, 1921 .....Sangla Hill  
Miss Lois Boyd, 1918 .....Sialkot  
Miss Frances E. Brown, 1928 .....Sargodha  
Miss Theresa Brownlee, 1922 .....Sialkot City  
Miss Lois M. Buchanan, 1910 .....Sialkot  
Miss Evelyn Cathcart, 1928 .....Sialkot  
Miss Marie E. Cash, R. N., 1926 .....Jhelum  
Miss Henrietta Cowden, 1905 .....Sialkot  
Miss Laurella G. Dickson, 1897 .....Sargodha  
Miss Margaret Fehlman, 1913 .....Lyallpur  
Miss Betsy Fleming, 1913 .....Pasrur  
Miss Ella M. Gordon, 1893 .....Campbellpur  
Miss Vida J. Graham, 1922 .....Pathankot  
Miss Eva M. Hewitt, 1930 .....Gujranwala  
Miss Kate A. Hill, 1896 .....Sargodha  
Miss Zarra S. Hoon, 1921 .....Rawalpindi  
Miss Jeanette Howland, 1921 .....Jhelum  
Dr. Reba C. Hunsberger, 1921 .....Sialkot City  
Miss Flora Jameson, 1903 .....Jhelum  
Miss Mary Kyle, 1904 .....Pasrur  
Miss Olive Laing, 1912 .....Pathankot  
Miss Sara Jane Lamont, 1928 .....Gurdaspur  
Miss Mary A. Lawrence, 1893, .....Rawalpindi  
Miss Mary F. Lincoln, R. N., 1919 .....Sialkot  
Miss Mary E. Logan, 1891 .....Rawalpindi  
Miss Eleanor W. Maconachie, 1909 .....Pathankot  
Miss Elizabeth McCahon, 1875 .....Sialkot  
Miss Lillian A. McConnell, 1902 .....Lyallpur  
Miss Rosa McCullough, 1879 .....Gujranwala  
Miss Jean Morrison, 1895 .....Rawalpindi  
Miss E. Josephine Martin, 1896 .....Pathankot  
Miss Mary R. Martin, 1890 .....Sheikhupura  
Miss Maude Mitchell Miller, 1925 .....Sheikhupura  
Miss Henrietta Moore, 1898 .....Abbottabad  
Miss Sara A. Moore, 1917 .....Gurdaspur  
Miss Marian T. Peterson, 1930 .....Gujranwala  
Miss Willa Ramsey, 1921 .....Pathankot  
Dr. Faith W. Reed, 1926 .....Sialkot City  
Miss Louise Scott, 1916 .....Gujranwala  
Miss Rose Shereda, 1928 .....Lyallpur  
Dr. J. P. Simpson, 1902 .....Jhelum  
Miss Kate E. Spencer, 1918 .....Sargodha  
Miss Emma M. Stauffer, R. N., 1925 .....Bhara, Sargodha District  
Miss Vivian L. Trimble, 1921 .....Gurdaspur  
Miss Edna Ward, 1923 .....Sargodha South  
Miss Helen V. Weede, 1928 .....Pasrur  
Miss Georgia Wengert, 1919 .....Sangla Hill  
Dr. Maria White, 1886 .....Pasrur  
Miss Dora B. Whitely, 1911 .....Pasrur  
Miss Gertrude E. Zink, 1919 .....Sangla Hill

## NOW IN THIS COUNTRY

Miss Ruth I. Ardrey, 1924 .....826 S. Ogden St., Denver, Colo.  
Miss Nancy Hadley, 1904 .....47 Prentiss St., Cambridge, Mass.  
Miss Evva P. Hartig, R. N., 1924 .....9 Beall St., Frostburg, Md.  
Miss Flora E. Hormell, R. N., 1925 .....1447 Delaware Ave., Berkely, Calif.  
Miss Esther Moyer, 1924 .....R. D. 1, Fombell, Pa.  
Miss Margaret L. Murdoch, 1924 .....R. D. 1, Cambridge, N. Y.  
Miss Laura Reynolds, 1924 .....100 Crosby Ave., Kenmore, N. Y.

## EGYPT

Miss Mildred Allison, 1926 .....Alexandria  
Miss Ella M. Barnes, 1911 .....Cairo  
Miss Margaret Bell, 1901 .....Fayoum  
Miss Leota Cabeen, 1909 .....Alexandria  
Mrs. Mary K. Coventry, 1918 .....Cairo

Miss Anna B. Criswell, 1905 .....Assiut  
Miss Mary F. Dawson, 1922 .....Cairo  
Miss Lucia Dwight, 1919 .....Cairo  
Mrs. Sara M. Eby, R. N., 1926 .....Assiut  
Miss Gudrun C. Estvad, 1925 .....Cairo  
Miss Davida Finney, 1914 .....Assiut  
Miss Minnehaha Finney, 1894 .....Tanta  
Miss Alta Grace French, 1925 .....Cairo  
Miss Elsie French, 1909 .....Zagazig  
Miss Martha Glass, 1921 .....Luxor  
Miss Eulalia D. Grether, 1929 .....Cairo  
Miss Rena Hogg, 1899 .....Assiut  
Miss May Holland, R. N., 1913 .....Benha  
Miss Elizabeth Kelsey, 1928 .....Minia  
Miss Lois D. Kingan, 1926 .....Benha  
Miss Lucy Lightowler, 1921 .....Mansoura  
Miss Lillian McClelland, 1923 .....Cairo  
Miss Jeanette McCrory, 1926 .....Benha  
Miss May E. McFarland, 1919 .....Cairo  
Miss Helen J. Martin, 1914 .....Cairo  
Miss E. Roxy Martin, 1901 .....Cairo  
Miss Dora Mason, 1918 .....Assiut  
Miss Sara B. Meloy, 1923 .....Tanta  
Miss Helen J. Noordewier, 1921 .....Beni Suef  
Miss Marion Paden, 1920 .....Zagazig  
Miss Frances M. Patton, 1922 .....Mansoura  
Miss Estelle Robertson, 1922 .....Cairo  
Mrs. Rachel Tracy Selver, 1925 .....Fayoum  
Miss Edna B. Sherriff, 1920 .....Alexandria  
Miss Margaret A. Smith, 1872 .....Cairo  
Miss Nellie C. Smith, 1911 .....Minia  
Miss Jane C. Smith, 1922 .....Cairo  
Miss M. Frances Tait, 1925 .....Tanta  
Miss Anna Y. Thompson, 1871 .....Cairo  
Miss Mary L. Thompson, 1917 .....Assiut  
Miss Helen May Walker, 1930 .....Cairo  
Miss Laura B. Walker, 1904 .....Luxor  
Miss Ethel Weed, 1919 .....Alexandria  
Miss Ida B. Whiteside, 1924 .....Luxor  
Miss Esther W. Wilson, 1919 .....Beni Suef  
Miss Ruth Work, 1904 .....Assiut  
Miss Laura Wright, 1921 .....Tanta

## NOW IN THIS COUNTRY

Mrs. Ada A. Dunlap, 1926 .....2100 Eye St., N. W., Wash., D. C.  
Miss Alice Grimes, 1924 .....Claysville, Pa.  
Miss Alfretta M. Hammond, 1904 .....State Hospital, Warren, Pa.  
Miss Carol McMillan, 1906 .....Care of T. R. Edmonds, Aledo, Ill.  
Miss Venna R. Patterson, 1924, R. R. 1, Nampa, Id.  
Miss Elizabeth S. White, 1924 .....2411 Osgood St., N. S., Pittsburgh, Pa.  
Miss Ruth Mary Williamson, 1924 .....31 West 3rd St., Greensburg, Pa.  
Miss Margaret Work, 1924 .....Ft. Morgan, Colo.

## SUDAN

Miss Una Cole, 1918 .....Khartum North  
Miss Esther Minta Ganter, 1928, .....Khartum North  
Miss Ray Huffman, R. N., 1924 .....Nasser  
Miss Marguerite M. McClellan, 1926 .....Omdurman  
Miss Mary Jane McKnight, 1922 .....Khartum North  
Miss Ruth M. Parks, 1930 .....Khartum North  
Miss E. Verna Pillow, 1930 .....Omdurman  
Miss C. Blanche Soule, R. N. 1921 .....Nasser  
Miss Frances Turk, R. N. 1921 .....Khartum North

## NOW IN THIS COUNTRY

Miss Mary E. Coie, 1919, R. 2, Shannon City, Iowa  
Miss Aulora R. McIntyre, 1919 .....Lenox, Iowa

## ABYSSINIA

Miss Edith C. Anderson, R. N., 1929 .....Addis Ababa  
Miss Dora B. Arveson, R. N., 1930 .....Addis Ababa  
Mrs. Agnes H. W. Bancroft, R. N., 1929 .....Addis Ababa  
Miss Viola M. Bayne, 1924 .....Gorel  
Miss Isabel Blair, 1922 .....Soyo  
Miss Mildred Kiemele, 1929, .....Addis Ababa  
Miss Elizabeth McKibben, 1924 .....Soyo  
Mrs. Ruth L. Walker, 1923 .....Gorel  
Miss Florence D. White, 1923 .....Addis Ababa

## NOW IN THIS COUNTRY

Miss Ruth C. Beatty, R. N., 1920 .....Reedsville, Pa.



# **NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS**

(c/o American Mission should be added to each foreign address)

## **EGYPT**

Rev. and Mrs. J. W. Acheson ..... Cairo  
Dr. and Mrs. C. C. Adams ..... Cairo  
\*Dr. and Mrs. J. R. Alexander ..... Cairo  
Rev. and Mrs. J. M. Baird ..... Benha  
Rev. J. H. Boyd, D.D. .... Tanta  
Dr. and Mrs. R. W. Caldwell ..... Alexandria  
Dr. and Mrs. E. E. Elder ..... Cairo  
Rev. and Mrs. W. T. Fairman ..... Cairo  
Dr. and Mrs. H. L. Finley ..... Assiut  
Rev. and Mrs. Dalton Galloway, ..... Beni Suef  
Dr. and Mrs. Horace K. Giffen ..... Assiut  
Rev. and Mrs. L. A. Gordon ..... Alexandria  
Dr. and Mrs. A. F. Grant ..... Tanta  
Rev. and Mrs. E. E. Grice ..... Assiut  
Dr. W. W. Hickman ..... Assiut  
Dr. and Mrs. H. S. Hutchison ..... Tanta  
Rev. and Mrs. E. R. Jamieson ..... Luxor  
Rev. and Mrs. W. B. Jamison ..... Tanta  
Dr. and Mrs. F. C. McClanahan ..... Assiut  
Dr. and Mrs. N. D. McClanahan ..... Assiut  
Prof. and Mrs. M. C. McFeeters ..... Assiut  
Rev. and Mrs. H. A. McGeech ..... Zagazig  
Rev. and Mrs. R. T. McLaughlin ..... Cairo  
Dr. and Mrs. W. T. Moore ..... Tanta  
Mr. and Mrs. W. W. Nolln ..... Alexandria  
Dr. C. A. Owen ..... Assiut  
Dr. H. E. Phillips ..... Cairo  
Rev. and Mrs. J. A. Pollock ..... Mansura  
Rev. and Mrs. W. H. Reed ..... Minia  
Dr. and Mrs. M. S. Roy ..... Damanhour  
Rev. and Mrs. W. J. Skellie ..... Luxor  
Dr. and Mrs. F. Scott Thompson ..... Assiut  
Rev. and Mrs. R. W. Walker ..... Luxor  
Dr. and Mrs. N. B. Whitcomb ..... Assiut

## **ON FURLOUGH**

Mr. and Mrs. Ewing M. Bailey, 310 E. Detroit St.,  
..... Monmouth, Ill.  
Mrs. J. H. Boyd ..... New Wilmington, Pa.  
Rev. and Mrs. W. P. Gilmor, 644 Elm Ave.,  
..... Long Beach, Calif.  
Rev. S. G. Hart, D.D., 104½ W. Amelia Ave.,  
..... Tampa, Fla.  
Rev. and Mrs. F. D. Henderson, 1221 Beall  
..... Ave., Wooster, Ohio  
Mrs. W. W. Hickman, ..... Albia, Iowa  
Dr. and Mrs. L. M. Henry ..... Greensburg, Ind.  
Mr. and Mrs. F. S. Hoyman ..... Stanwood, Iowa  
Mrs. C. A. Owen, 618 S. 2nd Ave., Washington, Ia.  
Dr. and Mrs. C. P. Russell, Apt. 405, 99  
..... Claremont Ave., New York City  
Rev. and Mrs. R. C. Shaub, 38 Alexander St.,  
..... Princeton, N. J.  
Rev. and Mrs. A. A. Thompson, Lakeside  
..... Drive, New Concord, Ohio

## **PUNJAB, INDIA**

Rev. and Mrs. J. C. Alter, ..... Zafarwal  
Dr. and Mrs. W. T. Anderson, ..... Rawalpindi  
Dr. and Mrs. M. M. Brown ..... Sialkot  
Dr. H. C. Chambers ..... Gurdaspur  
Rev. and Mrs. E. V. Clements ..... Badmal  
Rev. and Mrs. Osborne Crowe ..... Gujranwala  
Rev. and Mrs. J. B. Cummings ..... Rawalpindi  
Prof. and Mrs. W. J. Downs ..... Rawalpindi  
Rev. and Mrs. A. W. Gordon ..... Jhelum  
Rev. and Mrs. J. A. McArthur ..... Sargodha  
Rev. and Mrs. Kenneth MacKenzie ..... Sialkot  
Dr. and Mrs. J. G. Martin ..... Taxila  
Rev. Robert Maxwell ..... Gujranwala  
Mr. and Mrs. W. H. Merriam ..... Gujranwala  
Rev. and Mrs. P. A. Miller ..... Lyallpur  
Mr. and Mrs. C. C. Millson ..... Gujranwala  
Rev. and Mrs. Hugh M. Milne ..... Gujranwala  
Rev. and Mrs. S. C. Picken ..... Sangla Hill  
Dr. and Mrs. E. L. Porter ..... Rawalpindi

Miss Gwyneth R. Porter ..... Taxila  
Rev. and Mrs. W. H. Ross ..... Sheikhupura  
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Rev. J. H. Stewart ..... Pathankot  
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- |                     |                       |
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| 4. Delaware         | 12. Illinois Southern |
| 5. Conemaugh        | 13. Nebraska          |
| 6. Wheeling         | 14. Indiana           |
| 7. Butler           | 15. New York          |
| 8. Kansas City      |                       |



# A Little Time Apart

TUESDAY 10 A. M.

*"Come ye yourselves apart and rest awhile"*

## "PRAYER WORKS AND PRAYER LEADS TO WORK"

Prayer-led work is fruitful. In intercessory prayer God's plans unfold to the intercessor. He is shown how he may be the means of answering his own prayers.

Nanda Devi, a twelve year old Hindu wife was brought to a sanatorium in India. She was suffering from Tuberculosis in many forms. She was brought reluctantly for it was unsafe to bring her into the midst of Christians who try to break down caste and superstition. Nanda Devi was admitted to the hospital on condition that nothing should be said to her about Christianity, and she was placed in the Hindu ward. She herself was a staunch Hindu. She had been named for the snow clad mountain peak that is the much worshipped priestess of the Hindus who throng the Kamoan hills and she loved her superstitious darkness rather than light. In her fear that the doctors or nurses would break their promise, she was even rude to them and resisted all efforts to be friendly. Finally her condition became so bad that it was necessary to move her to the Christian ward which was better equipped and where she could get more attention. The family was alarmed until it was arranged that Nanda Devi should have the remote corner of the long veranda, and that her food and dishes be under the surveillance of a Hindu servant. Nanda Devi took further precautions by covering her head with the bed covers at the time of morning prayers.

All this was a challenge to the bare footed student nurses. They were sincere Christians and when they realized that Nanda Devi could not get well they set themselves to pray for her conversion. After awhile it became apparent that the little girl in the far corner was listening from under the bedclothes to the daily reading of the Bible. Then the English doctor who conducts prayers before her morning rounds read slowly and distinctly the simplest and most effective portions of God's Word.

There was a hospital screen on the panels of which had been pasted pictures illustrating the life of Christ and some of His parables. This was placed around Nanda's bed when she had her daily bath. One day she asked about the pictures. The nurse said very indifferently that they were pictures of Christ. It was noticed that she studied them carefully after that. Then the doctor began reading the stories about those pictures at morning prayers. True to promise no one talked to her about it—but all prayed.

One morning Nanda Devi turned to the girl in the next bed and said in a weak voice, "Last night your Christ came to me." After awhile she said, "He stood right there and said, 'What can I do for you?' I asked him to heal my body but when he leaned forward I drew back for I was not worthy of his touch." A few hours later she died. Happy in the knowledge that Christ had come to the hard hearted Hindu girl the brown student nurses put one more case of answered prayer to God's account and strengthened their conviction that "prayer works".

"If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you."

Agnes L. Ballantyne, Xenia, Ohio.

## A Psalm of the Helpers



The ways of the world are full of haste and turmoil:  
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another,  
Turneth toward his goal:  
He shall arrive in due time by the foot-path of mercy.  
God will be his guide.

He that taketh up the burden of the fainting,  
Lighteneth his own load:  
The Almighty will put his arms underneath him,  
He shall lean upon the Lord.

He the speaketh comfortable words to mourners,  
Healeth his own heart:  
In his time of grief they will return to remembrance.  
God will use them for balm.

He that careth for the sick and wounded,  
Watcheth not alone:  
There are three in the darkness together,  
And the third is the Lord.

Blessed is the way of the helpers:  
The companions of the Christ.

—Henry van Dyke in Woman's Home Missions.

